A HELP TO WORSHIP
IN THE LIBERAL CATHOLIC CHURCH

Being a Study of her Eucharistic Service and of the Nicene Creed

By

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FOREWORD

I HAVE read this book in MS. with very great interest and enjoyment. Without committing myself to all the opinions expressed therein of a doctrinal nature, especially on the doctrine of the Trinity, I can heartily commend the book to all who wish to have a fuller understanding of the beautiful Eucharistic Service of our Church and so to co-operate more effectually with the celebrant and the assistant ministers.

✠ F. W. PIGOTT.

Sexagesima, 1927.

PREFACE

One who studies carefully our Presiding Bishop's books, "The Science of the Sacraments" and "The Christian Creed" will need no further help in understanding the Liberal Catholic liturgy of the Holy Eucharist; but the number of people who can afford to buy those books and can find time to study them is limited. Without doing that, it is possible to acquire such a general understanding as will enable one to join in the service more efficiently than would otherwise be possible. There is a great difference between coming unprepared and coming fully prepared, but half a loaf is better than no bread, and to provide the half loaf is the purpose of this book.

Quotations from "The Science of the Sacraments" are indicated simply by quotation marks. The author takes this opportunity of expressing the deep debt of gratitude which, in common with thousands of others, he owes to Bishop Leadbeater for his splendid exposition of Sacraments now *for the first time understood.*

Our liturgy is a mine of truth and beauty, of which but little has been brought out in this book, but others will dig for themselves, and may be sure of being rewarded for their pains.

The opinions of our Church as a body are set forth in its liturgy and "Statement of Principles." For opinions expressed in this book the author is alone responsible.

A HELP TO WORSHIP

CHAPTER I

THE PURPOSE OF THE MASS

Our liturgy provides alternative forms of the Mass (as our brethren of the Roman Communion call it)—a longer and a shorter. The longer follows more closely the Roman form, and gives the congregation more time to prepare themselves for the work in which they are taking part, while the shorter omits all that is not really indispensable, and corresponds more closely with the invisible happenings, thus bringing the worshipper's intelligence more into play. The shorter form is better for our immediate purpose and will be taken here, except as regards the Nicene Creed (which occurs only in the longer) and one or two other points.

The liturgy is well adapted to the purpose of the Mass, which is to draw down our Lord's blessing and distribute it over a neighbourhood, say, for a quarter of a mile round the church. This adaptation can be dimly perceived without special preparation, but there is far more that cannot be seen without a knowledge of things with which the ordinary churchman is unfamiliar.

Let us consider a little how the blessing is " drawn down." Above or within the physical world around us, are subtler worlds of what, for want of a better word, we must still call matter. These interpenetrate the physical and actually

occupy the same space. Our present senses do not reveal them, but in each of these worlds, on each of these planes as they are sometimes called, we already possess rudimentary bodies which, as we grow spiritually, will gradually be brought into full use—in future lives if not in the present one—and will enable us to live and work on those planes as freely and fully as we already do on the physical.

Now for each individual life, in whatever kingdom it may be, human, sub-human or super-human, there is a certain level or plane on which the consciousness at its present stage of evolution is centred, is more vivid than it is above or below that level. The consciousness of the Supreme Being of our solar system (the sun and planets, including our earth, that circle round it) is centred in this sense above the seven planes of the system, including the highest Nirvanic. "The Lord's seat is in heaven." The Solar Deity, or Logos, "breathes forth His own divine life into His universe," even down to the physical plane, but that life is present in fuller measure on the next higher plane, the emotional or astral, and so on for each succeeding plane.

The method of bringing the splendour and intensity of His life down to the three lower planes—mental, emotional and physical—is by "entangling," as it were, matter of the wonderful Nirvanic plane, first in buddhic matter, and that again in mental, and then in emotional and physical matter. This is done for us in the Mass by means of the consecrated bread and wine. The physical material remains unaffected, but the substance (not in the ordinary sense of material, but in the Latin sense of sub-stans) that which underlies or stands under the bread and wine—their counterparts on higher planes—has been utterly changed. That "substance" is now the divine life as manifested in our blessed Lord, the World-Teacher. The sacred elements are as truly replete with His life as if they were literally His flesh and His blood,

and He stood among us as He did of old in Palestine, and soon will be standing once more.

When we take such bread and wine into our own bodies, the wonderful vibrations of His life begin to play on these, quite overpowering at first our own habitual vibrations—emotional, physical and mental—but gradually the higher life begins to be lost, as though by a sort of evaporation. The higher matter which has been " brought down " becomes disentangled from the lower, in which for a time it was encased, and is set free again on its own level, high above ours. Then our own vehicles of consciousness resume their ordinary vibrations, though only approximately so, for the vehicles have been affected permanently, however slightly, by the magnificent vibrations to which they have been submitted, and we have thus received an appreciable aid on our long pilgrimage of many lives towards human perfection.

It is a convenient abbreviation to speak of " drawing down " a blessing, but what really happens is that the priest (who was ordained for that purpose among others) calls our Lord's attention to what we are doing, and He Himself pours down the blessing. It is He Who is the real Officiant in all Sacraments of the Church. It is at the words, " Wherefore, O holy Lord," immediately before the consecration, that His attention is gained, and He sends a thought-form of Himself to establish the line of communication along which the blessing will be sent. This form is called the " Angel of the Presence " (from the Greek angelos, a messenger), though it is not really a member of the Angel evolution but a thought-form in matter of the mental plane, reproducing with accuracy the appearance of His own physical body, in which He is living and working for the world He loves. He has His own house and large garden in the Himalayan mountains (where so many of the Holy Ones reside) somewhere on the Southern slopes overlooking the plains of India. The Angel of the

Presence is connected with Him by a line of living fire like a flash of lightning standing still ; and when the celebrant says, " This is My body," " This is My blood," that line is extended by his thought to the wafers which are to be consecrated and to the wine, or to speak precisely unfermented juice of the grape, which is used for consecration in our churches.

The reader may find it difficult to conceive of the Christ as wearing a physical body and residing in a house—because he has been in the habit of identifying the Teacher of Palestine with the Second Person of the Trinity. But if he will remember that our Lord walked as a man among men, and never claimed to be other than human (however much holier than other men He may have been), then these things will not appear so incongruous, as they would undoubtedly be in connection with God the Son, Who makes the heaven His throne and the earth His footstool.

The ordinary man knows nothing of any intervening link between " the man on the omnibus " and the Blessed Three ; but occult philosophy is familiar with the idea of a vast range of holy Beings between ourselves and the Supreme Being of our solar system.

Even on our earth, and leaving out of account the still greater Officials of the system as a whole, there is a ladder of superhuman Beings extending from the man who has just attained Masterhood up to the Lord of the World—God's appointed Representative for this globe ; and on that ladder there is room for great differences of rank and power.

Of the World-Teacher a Master has said, " We are as dust beneath His feet " ; and yet the great World-Teacher Himself is less exalted than the Lord of the World, for Whom He acts as Minister of Religions.

Some idea of these differences in rank may be obtained by considering a statement which has been made, that the causal body (or higher mind) of a Master extends to a distance of

about a mile around Him—the causal body of the World-Teacher to between two and three miles—the causal body of a Lord Buddha to about three miles—and the causal body of the Lord of the World includes the whole globe, and must therefore have a radius of thousands of miles.

It is important for the worshipper to realise that the blessing thus poured down is a definite force, just as much as electricity or magnetism, and equally capable of measurement by appropriate methods. The force is stored, and accumulates, in a " spiritual temple " which is built by an Angel over the heads of the congregation, out of subtle matter thrown off from their own emotional and mental bodies (their hearts and minds) as they offer praise and prayer. This fact is plainly stated in the words said by the priest immediately after the Absolution—" With praise and with prayer shall our Temple be built." The more heartily we lift up our hearts and minds, and the more clearly we understand what we are doing, the better both in quality and quantity will be the material supplied for the Temple.

At the proper time, towards the end of the service, the force which has accumulated in the Temple is poured out over the surrounding neighbourhood, raising and purifying the vibrations of all whom it reaches. Each is helped just in proportion to the effort he or she is making to lead a loving and useful life. To effect this distribution is the purpose of the prayer which follows the Commemoration of the Saints. In that prayer we ask that the blessing which He gives us in the holy Sacrament may be spread abroad upon His world, to the end that His many children may know themselves to be one in Him.

To send our Lord's love and blessing to the surrounding world is the primary purpose of the Mass, and every worshipper should clearly understand the unselfish and glorious nature of the work in which he is privileged to share. He

does not, or should not, come for his own sake alone, but rather for the helping of the world. That purpose should be at the back of our minds, as far as possible, all the time ; and the more we can realise it, and the less we think of ourselves, the more efficient will our service be. The whole congregation should try to think of themselves as united in one common act of service to God and man.

CHAPTER II

FROM ASPERGES TO ABSOLUTION

THE Mass, like all our services, begins with an invocation of the Holy Trinity, which has, we are told, an immediate and visible effect on the aura of the priest. Then follows the sprinkling of holy water, over which a blessing has previously been invoked. This sprinkling of holy water is called the Asperges, from the first word of the accompanying prayer in the Latin Mass, which means " Thou shalt sprinkle." The object of the sprinkling is to effect a preliminary purification of the psychic atmosphere, thus making it possible for the Angel, whose presence is about to be invoked, to build a spiritual Temple. It is the force stored in the water, rather than the water itself, which does the work, and the priest's thought and will carry that to the end of the church. It is not necessary to use much water.

The Angel who comes in response to the prayer " that He will send His holy Angel " is termed the Angel of the Mass, and is not to be confused with the greater Angels who come at the words " Therefore with Angels and Archangels " in the Preface to the Sanctus, nor with the Angel of the Presence, which, as we have seen, is really a thought-form projected by our Lord. That form, which is instinct with His life and consciousness, comes immediately before the consecration and leaves us soon afterwards—with a lovely smile at the mention of Himself when we pray that the Angel of the Presence may " bear our oblation to Thine altar on high there to be offered by Him Who, as the

eternal High Priest, for ever offers Himself as the eternal Sacrifice."

The Angels whose presence is invoked in the Preface are called Pontifical Angels. Pontifex in Latin means a bridge-maker, and they do indeed make as it were a bridge between heaven and earth, for they make it possible for the divine blessing to be stored and distributed. One of them—the Angel of the first or Ruling Ray—is termed the Directing Angel. It is he who, on his arrival, takes charge of the proceedings. He builds the Temple, if not already there, and supplements if necessary the efforts of the celebrant to build around the wafer and the wine tubes of subtle matter through which the line of communication from our Lord may be inserted. Moreover they work at far higher levels than we can, and they all join heartily in the adoration of the Sanctus and in the two hymns which follow it, thereby greatly enlarging and enriching the Temple.

But we have been anticipating. When the priest has invoked the Angel of the Mass, after the Asperges, he turns to the people and says, " Brethren, let us now lay the foundation of our Temple." These words indicate exactly what is about to be done ; for as we say or sing the beautiful canticle beginning " Christ is our foundation," we unconsciously throw off from our own higher vehicles emotional matter which the Angel uses to build the floor of the Temple. That floor is of chess-board pattern and the squares (really the tops of cubes, for the floor is solid) are of blue and crimson, the colours respectively of devotion and love.

The floor, like the Temple to be raised over it, extends Eastwards behind the altar as far as it does Westwards along the church, for the Angel makes the centre line through the altar. The Lady-chapel, built out in some cathedrals behind the chancel, serves the practical purpose of guarding against the risk of unsuitable buildings, such, for instance, as a

butcher's shop or public-house, being reared to the Eastwards, outside the physical building but inside the Temple. It is worth noting that, when worshippers are few and the material for the Temple consequently limited in amount, the Angel may have to make the West end of the Temple immediately behind the last row of people, leaving some scattered individuals outside it; and it is therefore well not to sit farther back than is necessary when few are present.

The canticle which follows the Asperges is throughout a joyous and encouraging reminder of our own divine nature and destiny—that we are already "of the household of God" and are to be "builded together for an habitation of God through the Spirit." As we utter it we provide material for the Temple, and its concluding reminder that we must "depart from iniquity" is a preparation for the Confiteor (Latin for "I confess") which follows. That, in its turn, prepares us to receive with reverence and gratitude our Lord's blessing, given through His ordained priest and known as the Absolution.

The purpose of that blessing is to absolve or loosen (in Latin absolvere) from sin, in other words, to straighten out the channel of communication between the higher and lower self, thus renewing the flow of divine grace within us—always more or less impeded by any breach of the perfect law of love.

At our present stage of spiritual evolution it is hardly possible for us to be always self-recollected. We not infrequently "forget the glory of our heritage and wander from the path which leads to righteousness." Every such wandering results in a sense of pain or discomfort, though we may not always recognise the cause, and a sense of discouragement, a feeling that it is useless to go on trying, which feeling is a real obstacle to spiritual progress. We could in time get rid of that feeling by our own efforts, though in some cases it

might take weeks, months or even years to do so ; but the obstacle can be and is swept away for us in a moment by the grace of Absolution.

But Absolution, while clearing away obstructions on the spiritual path, is not forgiveness of sins in the sense usually attached to those words ; it does not relieve us from the suffering which inevitably follows breaches of the law of love, as the cart-wheel follows the ox that draws the cart. There has been a good deal of misunderstanding on this point, a misunderstanding which unfortunately weakens the sense of responsibility that can alone save us from suffering. It has even been taught that a " turning to Jesus," as it is sometimes called, or a trust in His merits, will relieve us of all consequences and place us absolutely in the same position as if we had not sinned. *That, of course, is impossible.* St. Paul's saying is true, " Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap " (Gal. vi. 7). Or as St. Francis of Assisi expressed it, " Whatsoever a man doeth upon this earth, he doeth it unto himself, whether it be good or whether it be evil." That is a simple statement of what the student calls the law of karma (a Sanskrit word meaning action or *doing*). Under the Good Law, whatever good or evil we do to other lives—human or sub-human, our younger brethren the animals—comes back without fail, sooner or later, upon the doer. Thus the good and evil which come more or less to everyone are strictly his own *doing*—his karma. That is not by any means a doctrine of predestination ; it is, in fact, the very opposite of such a teaching, for it means that the good or evil results from the exercise of our own free will. It rests with ourselves to decide what kind of seed we will sow, but, once having sown, we can by no means escape the karmic consequences. Thus the only way to avoid suffering is to abstain from that which causes it—unloving thought, word or deed.

Every pain inflicted in the world is just as regards the victim, otherwise it could not happen, but sin on the part of the doer. The latter, in making himself the instrument for working out another's karma, simply transfers the debt to his own head, and will have to pay it sooner or later himself. But though all suffering is karmic, we must not make that an excuse for failing to help when we can. If we can save another from suffering, that shows that the particular pain was not in his karma. "Inaction in a deed of mercy is action in a deadly sin." We need not be afraid of interfering with the law of karma, which is well able to take care of itself. We do not know what is another's karma and what is not; our duty is unmistakable—to cease to do evil and learn to do good.

The Good Law was known to the Greeks under the appropriate name of ananke or necessity, which well expresses the inevitability of what it brings us. Its workings furnished Æschylus, Sophocles and Euripides with themes for their great tragedies. Its existence is not for one moment to be regretted, for under it "nothing that is really terrible could ever by any possibility happen, nor anything that is, except relatively, even sorrowful." Sir Edwin Arnold says of this Law in "The Light of Asia":

> "The heart of it is love; the end of it
> Is peace and consummation sweet. Obey."

And again:

> "Its threads are love and life; and death and pain
> The shuttles of its loom" (which bring the love and life).

> "If he who liveth, learning whence woe springs,
> Endureth patiently, striving to pay
> His utmost debt for ancient evils done,
> In love and truth alway:

If, making none to lack, he throughly purge
The lie and lust of self forth from his blood,
Suffering all meekly, rendering for offence
Nothing but grace and good ;

If he shall day by day dwell merciful,
Holy and just and kind and true, and rend
Desire from where it clings with bleeding roots
Till love of life have end ;

Never shall yearnings torture him, nor sins
Stain him, nor ache of earthly joys and woes
Invade his safe eternal peace, nor deaths
And lives recur, He goes

Unto Nirvana."

(a state of supreme peace, holiness and activity, in the service of all that lives.)

The meaning and purpose of Absolution have been considered first, because of the unfortunate obscurity in which they have been shrouded ; but before leaving the subject we may consider the opening words, " God the Father, God the Son, God the Holy Ghost, bless, preserve and sanctify you." Here the words " bless, preserve and sanctify " are co-related to the Three Persons of the Trinity. The First Person uses His mighty power to bless ; the Second Person makes it, as it were, His especial business to give us the Light which preserves us (if we will let it) from suffering. He also preserves us in the sense of sustaining our existence ; it is His life which keeps all our vehicles in existence from instant to instant. The Third Person, through His servants the blessed Masters who are united with Him, brings us in the end to holiness, or sanctifies us. The remainder of the Absolution is given in the name of our Lord the World-Teacher, who looks down upon us and is gracious unto us, absolving us, through His ordained minister, from our sins, and thus giving us the grace and comfort of the Holy Spirit.

CHAPTER III

THE FIRST CENSING

THE Absolution is not only a help in our daily life, making it easier to eschew evil and to do good, but it prepares us to utter worthily and reverently the three noble hymns of praise and prayer that follow, namely, the Introit, the Kyrie, and the Gloria. As we recite these with the celebrant, and join mentally in the collects which follow, we throw off from our emotional and mental bodies matter with which the Angel of the Mass builds the walls and roof of our Temple, as he has already built the floor during the Canticle. This fact is expressed in the celebrant's words, uttered immediately after the Absolution, "With praise and with prayer shall our Temple be built."

A quotation from the Bishop's vivid description of the building of the Temple may help the reader to realise the Angel's presence and work. "Each phrase of the Introit sends out a fresh wave, and the rising material soon bends over again into a roof, so that the edifice at this stage looks like an enormous cylindrical bag, all its corners and edges being rounded. The Angel, superbly capable, stands in the middle by the altar, deftly spraying out force in all directions with wondrous ease and accuracy, thereby quickly pressing out the curves into corners, until we have an oblong building. The colours are still chiefly crimson and blue . . . the upper part, being lighter and thinner, shows lovely delicate shades of rose and azure of indescribable luminosity, but as the uprush continues the whole erection becomes firmer and less tenuous."

But we are anticipating. The first thing to be done after the Absolution is to cense the altar.

The priest blesses incense, while it is in the most receptive condition, melting upon hot charcoal in the censer, and proceeds to cense the altar which is to bear the consecrated elements. This censing makes it a kind of holy of holies in the midst of the Temple, almost as if it were an extension of the paten and chalice.

To appreciate the value of holy water, of incense, and of the precious stones or jewels which are also used in our services, we must remember that there is really no such thing as "dead matter," however dead it may appear to our blind eyes. Recent scientific investigation has shown, by means of ultra-delicate apparatus, that even metals respond to stimulus of certain kinds much as do our own bodies, and can be either stimulated, poisoned or killed. This is not surprising when we reflect that for the open eye of the seer every particle of physical matter is in swift and ceaseless motion.

"Sans Dieu rien" (without God nothing). The life of the Supreme is immanent in each one of the countless lives on this earth, and on every other globe of His system. The purpose of evolution is that every one of these lives, in whatever kingdom it may now be, should gradually become aware of its own inherent divinity, and show forth in ever-increasing degree the Will, the Wisdom, and the Activity of Him from Whom it came, in Whom it lives and moves and has its being, and to Whom it must ultimately return. More and more choice and initiative become possible for it as evolution proceeds; but at every stage and in whatever kingdom the life thrills eagerly in response to vibrations higher than its own and intensifies them. As the old Egyptians would have said, Osiris within calls to Osiris without; and advantage is taken of that fact in religious and other ceremonial to obtain the help of life in the mineral kingdom by the use of precious

stones, and of that in the vegetable kingdom by means of incense. All evolution from lowest to highest proceeds along seven parallel lines, known to the student as " Rays " ; and at the head of each Ray in the superhuman kingdom stands one of those exalted Beings, second only in exaltation to the Blessed Three, Who are styled in Revelation " the seven spirits before the throne."

At the head of each Ray in the mineral kingdom there stands a precious stone, and in the Liberal Catholic Church considerable use is made of these seven jewels. A small fragment of each suffices for the purpose, and it is blessed beforehand by a Bishop to intensify its natural relation with the head of its Ray.

Small pieces of the seven jewels are affixed to the altar-cross and to the six candlesticks which stand three on either side of the cross. Another set of seven is inserted in a slab of white marble, known as an altar-stone, which is let into the top of the altar so as to be level with the surface. On this stands the chalice at Mass. Another set is affixed to seven small metal crosses which are distributed in suitable position about the church, and are called Ray-crosses. A set is also inserted in the crook of a Bishop's crozier. It is to obtain the co-operation of this that he assumes his mitre and crozier several times in the course of the Mass—when saying the Invocation at the beginning, and when blessing the people or the incense, and giving the Absolution. He also wears his mitre to preach, the crozier being held beside him by priest or server.

As regards incense, our Presiding Bishop writes that it " tends to purify that part of man's nature which is sometimes called the astral body, as it is made of gums which give off an intensely cleansing vibration. In this respect its effect is analogous to the sprinkling of a disinfectant, which will spread about in the air and destroy undesirable germs, though

in this case the operation is on higher levels and in finer matter. It has also the effect of attracting denizens of the inner worlds whose presence is helpful to our working, and of driving away those which are unsuitable. Two of the most important constituents of such incense as is useful for our work are benzoin and olibanum. Benzoin is a vigorous purifier, and tends to drive away all coarse or sensuous feelings and thoughts. Olibanum has nothing to do with that, but it creates a devotional and restful atmosphere, and tends to stimulate those vibrations in the astral body which make people responsive to higher things. Attar of roses is also useful, and adds greatly to the effect produced.

" If the incense is intelligently magnetised its strength is increased enormously ; for example, by putting into olibanum the definite force of the will in the direction of calmness and devotion, its influence may be increased a hundredfold. That is why the incense in church is always taken up to the celebrant to be blessed. The sprinkling of holy water in a church is another way of producing a similar effect, but incense has the advantage that it rises into the air, and wherever a single particle goes the purification and blessing is borne with it."

Now to consider the censing of the altar. If the Mass is *sung*, the altar is censed during the singing of the Introit, on which latter the people's attention is concentrated. But when Mass is *said*, the censing is done first, before the Introit, and the people are free to take part mentally in the censing, and should do so.

The paten and chalice stand on the middle line of the altar, with the altar-cross behind them. It is along that line that the force will chiefly flow, and that line therefore receives special attention. Nine swings of the censer (three sets of three each) are directed towards the altar-cross. For the first three the thought should be " I offer to the First Person self, soul and bodies ; and similarly for the second and third

sets of three, substituting the Second and Third Persons for the First Person.

The words " self, soul, bodies," are here used for different parts of man's nature. The " self " is the highest, and in a sense, deepest, part of our nature on Nirvanic levels—what the student calls the monad. This is sometimes called " the eternal." The Holy Ones live consciously in it, as we do unconsciously. In the second blessing at the end of the Mass, the Holy Ones are described as " those who live in the eternal."

The " soul " is the higher self, intermediate between monad and personality, and known to the student as atma-buddhi-manas ; and the " bodies " are not merely our physical bodies but all three vehicles of the personality, namely, the lower or concrete mind, the emotional body and the physical.

This subject of man's higher bodies, in worlds to us invisible, may appear intricate to those who approach it for the first time ; but it is simple enough if we study a diagram, remembering that the planes of matter are not really like shelves (though they are represented by parallel lines), for they interpenetrate one another and actually occupy the same space, somewhat as do sponge and water in a wet sponge.

The vehicle or body of each plane or part of a plane (for some planes may be thought of for our purpose as divided in two, a higher and lower) is built, as it were, round an atom of the plane, or (if the vehicle belongs to the lower half of a plane) round a particle which plays the part of an atom and may be called a " unit." These atoms or " units " are called " permanent atoms " because they accompany the individual life through innumerable births in the successive kingdoms, and no matter how often the body is dissolved and renewed, the same particular atom remains during the vast period spent in passing through all the kingdoms—elemental, mineral, vegetable, animal, human and superhuman.

In the accompanying diagram the dots stand for the permanent atoms on the various planes, and the brackets show how the atoms are linked together in sets of three. It will be seen that not only is man a trinity, like his Maker, having self, soul and body (monad, ego and personality), but each of these is itself a trinity. The second dots on the Nirvanic and mental planes stand for " permanent units "—particles belonging to the fourth of the seven subdivisions or subplanes which together make up a plane.

After the altar-cross the six candlesticks are censed, each with a single swing, and there should be a twofold thought at each swing, " I offer to God whatever I may possess of the particular quality for which the candlestick stands, and I will try to increase it." There is not much time for thinking, but thought is swift. One can say mentally at the beginning " I offer to God," and then name for each candlestick the quality of its Ray. The qualities for the candlesticks on the right (counting from the cross outwards) are power, beauty, and exact or detailed knowledge. The last-named includes, of course, ordinary science, though that applies only to the physical, the existence of higher planes being at present unrecognised. On the left-hand side the qualities are (counting again from cross outwards) order, tact and adaptability, love and devotion.

The jewels are in the very midst of our Temple and in close proximity to paten and chalice, so that every service tends to increase the effect of the original blessing by a Bishop. The oft-repeated thought of celebrant and people also adds to the effect, as do the candle flames. On the utility of candles our Presiding Bishop writes : " The use of fire in ecclesiastical or Masonic ceremonies is little understood. The lighting of a candle with religious intention is analogous to a prayer, and always invokes a downpouring of force from on high. . . . The electric lights which are used instead of

candles in some Lodges do not produce the same effect; they give light but not fire, and therefore fail of their full result." *

Diagram showing the levels or planes of the various vehicles of consciousness—developed and at present undeveloped.

It is not practicable to show the vehicles themselves, but the level or plane of each is indicated by a dot. These dots stand for the " permanent atoms " round one of which each vehicle is, in a sense, built.

The last column shows how the nine vehicles are grouped, or work together, in " trinities " or sets of three.

Planes.	Atoms.	" Trinities " or Sets of Three.
Root or Adhi	•	
Paranirvanic or Monadic	•	SELF or MONAD.
Nirvanic or Spiritual	•	
Buddhic or Intuitional	•	SOUL or HIGHER SELF.
Mental	•	
Emotional or Astral	•	BODY or LOWER SELF or
Physical	•	PERSONALITY.

The accompanying statement shows in tabular form for each candlestick the number of the Ray, the jewel, and the qualities of the Ray.

Three candle-sticks.			Cross.		Three candle-sticks.	
			Number of Ray.			
6th	3rd	7th	2nd	1st	4th	5th
			Jewel.			
Ruby.	Emerald.	Amethyst.	Sapphire.	Diamond.	Jasper.	Topaz.
			Quality of Ray.			
Love and Devotion or love to superiors.	Tact and Adaptability.	Ceremonial or Order.	Teaching or Wisdom.	Ruling or Power.	Beauty and Harmony.	Precise or Detailed Knowledge.

* " The Hidden Life in Freemasonry," p. 133.

CHAPTER IV

INTROIT, KYRIE AND GLORIA

THESE are addressed to the Supreme Being of our solar system, Whom we call God, and to the most holy and blessed Three who are nearest to Himself, His glorious Assistants in the work of creating, preserving and ultimately dissolving a system of worlds.

We have to some extent lost the idea of the One, Whose life is in each of the Three in inconceivable degree, as it is also (in endlessly varying degrees of manifestation) in every individual life, including ourselves, in all the kingdoms of Nature. We are all parts of that mighty life.

> Know this, O man, sole root of sin in thee
> Is not to know thine own divinity.*

Christians in general seem to look on the Unity as nothing more than a mysterious combination or collective expression, almost, if one may say it without irreverence, a sort of composite photograph of the Trinity. This may be seen from the custom of bowing the head at the name of the Trinity but not at the name of God. The One God Who is the Father of all (even of the Blessed Three) seems to be confused with the First Person—God the Father. For this confusion the names we use for those mighty Beings may be partly responsible. We rightly call God our Father and Almighty, while we call the First Person "God the Father Almighty." That, too, is correct in a sense, as the First

* From "O Soul of Mine," by Jas. Rhoades (John Lane, the Bodley Head).

Person is the special Channel for the Power of the Supreme, and superintends the administration of that Power throughout the system, even as the Second and Third Persons transmit and administer His Wisdom and His Loving Activity. But the First Person is not identical with the Supreme, from Whom even His Power is derived. The distinction would be clearer if we had more distinctive names for the One and the Three—the Holy Four as the old Greek sage Pythagoras called Them.

The followers of the Hindu religion do not experience this difficulty, as they call the Three Shiva, Vishnu and Brahma, reserving the title of Ruler (in Sanskrit, Ishvara) for the Supreme, the One. Similarly with the ancient Egyptians there was no confusion. The One Was Amen Ra, and the Three were Osiris, Isis and Horus. The confusion in the Christian nomenclature unfortunately masks the all-important fact that there is in reality but One Life in the solar system ; " One without a second," say the Hindu scriptures. " There is one God ; and there is none other but He," say the Christian scriptures (Mark xii. 32).

This great truth, when we apprehend it with all its consequences, will indeed set us free from that sense of separateness which is the root of all selfishness, and has been called " the great heresy." This truth is the logical justification of the teaching of Harmlessness (or in Sanskrit, Ahimrsa) which has never been lost in the East and includes not only the negative duty of abstaining from injuring any living creature but also the positive duty of love and protection, not for man alone, but also for our younger brethren in evolution, the animals, who have, like ourselves, " been called into life with a capacity for enjoyment and suffering," and are with us " on the one road of ascent to that which is higher." *

* From the " Introduction to the Gospel of the Holy Twelve," published by Edson (Printers) Ltd., Springdale Road, London, N. 16.

Had this truth been known and taught, we could never have fallen into the habit, well-nigh universal in Christendom, of killing and eating the younger brethren who were given into our hands to love and protect. The duty of abstinence from flesh-eating was an essential part of our Lord's original teaching, as given in The Gospel of the Holy Twelve—an original and complete Gospel (see the author's book, " The Original Christianity ").

And yet the existence of the Unity, and the duty of worshipping Him, is plainly proclaimed in the Athanasian Creed, fullest and stateliest of the three, in spite of a few words at the beginning and end which could easily be left out, but for which some unwisely reject it *in toto.* That Creed says, " the Catholic Faith is this ; that we worship one God in Trinity, and Trinity in Unity . . . so that in all things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity is to be worshipped."

The few words on account of which the Athanasian Creed has fallen somewhat into disuse include a reference to " everlasting fire," and say that " except a man believe faithfully " this statement of belief, which is " the Catholic Faith," " he cannot be saved." Even these words, though quite untrue as commonly understood, are only a distortion (absent probably from the original Creed) of an important truth. There is of course nothing to be saved from except sin and ignorance, with the suffering, strictly temporary and remedial, to which they lead ; but it is quite true that the only way to be saved from these, completely and for ever, is to enter in at the strait gate and to tread in a few lives the narrow ancient Way of Initiation. It is further true that, to pass the strait gate, we must have, among other things, at least a rudimentary conception of the divine plan of evolution, and the existence and work of the Unity in Trinity and the Trinity in Unity.

The Unitarians are surely just as right in insisting on the

Unity as the Christians in worshipping the Trinity. As often happens in controversy, both sides are right, and the truth is greater than either is aware, and includes the views of both.

It may help us to remember the Unity if in naming the Trinity we mentally supply the small word " in," thinking of Them as " God *in* the Father, God *in* the Son and God *in* the Holy Ghost."

For the Introit and Gloria, which are hymns of praise, we stand, but the solemn prayer of the Kyrie is said or sung kneeling. " Introit " is a Latin word meaning " he goes in," and should be pronounced as if written with a hyphen, " Intro-it," not as if the letters o and i formed a single sound as in " boil."

The Introit refers expressly both to the One and the Three, for it begins, " Blessed be the Holy Trinity," while in the middle we say, " O Lord our God " (meaning evidently the One), " how excellent is Thy name in all the world."

The Gloria does not distinguish so clearly between the One and the Three. It begins " Glory to God in the highest," which may certainly be taken as applying to the One, but the next sentence begins, " We praise Thee," as if still referring to the One, while it ends with words strictly applicable to the First Person—" O Lord God, Heavenly King, God the Father Almighty." The First Person may certainly be thus addressed ; but those who identify (as many do) the First Person with God will look on both sentences as referring to Him. The meaning would be clearer if the second sentence were made a separate paragraph, beginning with a new line ; and perhaps in a later edition this slight change may be made.

The words " Kyrie eleison " are Greek, and are commonly translated " Lord, have mercy," whereas they really mean " Lord, pour forth Thy love." " Eleison " is akin to our

word " eleemosynary," and implies giving, not having mercy or *for*giving.

The first three of the nine Kyries are addressed to the First Person ; the second and third to the Second and Third Persons. The thought should be, for the first Kyrie of each three, " Lord, I am a spark of Thee, the living flame ; pour Thyself into and through Thy spark." For the second Kyrie we should think " Lord, flood Thou my soul, that through it others may be helped " ; and for the third " Lord, my bodies are Thine ; use Thou them to Thy service." By the spark is meant the very self of man, called by students the monad. The soul—see diagram in last chapter—is the higher self ; and the bodies are the three vehicles of the lower self or personality, namely, the mental, emotional or astral, and physical.

When the Kyrie is sung there is more time for thought ; but even when it is said we can mentally offer to each Person in turn " self, soul, bodies," and such offering is effectual.

In respect to the Gloria, it is interesting to note that the second paragraph mentions three qualities—strength, wisdom and beauty—which belong in inconceivable splendour to each of the Three Persons, and places first the quality of wisdom which the Second Person specially transmits and administers.

The cross printed at the beginning and end of this wonderful trio of hymns is a suggestion to us to cross ourselves at those points, that we may draw into ourselves to the utmost the wonderful down-pouring of force which is the immediate result of our aspiration. This symbol appears repeatedly in our liturgy, sometimes as a plain equal-armed cross, and sometimes, as here, in the Maltese form, with arms thickened towards the ends. Where the simpler form is used the sign is made only by the celebrant, generally when he is throwing out the force for which he is a channel. The thicker form

is an invitation to the people to cross themselves, that they may draw into themselves force which has been generated.

The sign is made by touching successively with the finger-tips forehead, breast and shoulders (the left shoulder before the right). "It is a kind of miniature creed expressed in action instead of in words, for as we touch first the forehead and then the heart it reminds us how 'for us men and for our salvation' Christ came down from the Father, Who is Head over all, to this earth, to the physical plane, the lower part of His creation; while as we touch first the left shoulder and then the right we remember that He passed from earth into the lower astral world, called hell and typified as the left hand of God (though even so it is higher than the earth), and proceeded thence to sit in glory for ever on the right hand of the Father."

Or we may take another line of thought and make the sign a dedication, which, with practice, becomes instantaneous, of our thoughts, emotions and acts, as we point successively to brain, heart and shoulders—the organs of action from which spring arms and hands.

The holy sign has a further value, for it attracts invisible beings, a class of Nature-spirits who delight in the vibrations produced by good thoughts and emotions, and their presence is distinctly helpful. They get their evolution by bathing in such vibrations wherever they can find them, and they thrill eagerly in response to them, thus adding to their intensity and tending to prolong the uplifting emotion of the one who makes the sign. There are always numbers of such creatures about, and any that are in the neighbourhood when we sign ourselves are quick to notice it, having discovered by experience that it is usually an indication of the vibrations they love.

CHAPTER V

FROM COLLECTS TO CREED

AFTER the Gloria come the Collects, preceded by the words, " Let us pray "—a suggestion to us to kneel. First the Collect or Collects for the day and then one for peace.

The Collect for Peace is especially needed at the present crisis in the world's history. A new age, a new race and a new civilisation are, as it were, in their birth-throes, and the World-Teacher Himself (Who is the real Officiant in all the Sacraments) is coming again among us in bodily form to renew certain teachings for lack of which the Christian religion has been and is sadly impoverished. He is coming to draw the kingdoms of Nature nearer together—men to Angels and men to animals ; but if man puts up one hand to the Angels for help, he must put down the other to help the animals, for it is a law of Nature that help can be given only to those who will use it to help others. In things spiritual, as in things temporal, if a man will not work neither shall he eat ; and to help animals is to love and protect them, not to kill and eat them as for the most part we do now.

Only the Great One can hope to gain a wide hearing for the unpalatable truth that it is our bounden duty to give up the habit of killing for food, a habit which is really next door to cannibalism, though custom has blunted our perception and bred in us a strange taste for what is really corpse-food. In spite of that we should certainly shrink from the practice if we had to kill the animals ourselves, or even to witness the

killing. We are careful to put the houses where it is done for us—the slaughter-houses—out of sight, and to forget their existence as far as possible ; but if we with our cold hearts cannot endure the sight, or even the thought of it, how must it appear to the Lord of Love !

For His difficult work peace is essential. How could men listen to Him if engaged in slaying and being slain ? And it is not unreasonable to hope that our constant prayer (for the Collect for Peace is recited at all our services) may strengthen the many forces which are working against war. Great is the power of thought on that plane of the higher mind on which prayer operates.

Men think to find support for flesh-eating in their scriptures, and perhaps they do, for scriptures have often been corrupted on this very point, and there is reason to think that our own, too, have suffered in this way. The flesh-pots of Egypt are dear to unregenerate man ; but it has been well said that those who partake of unclean food cannot enter into the Master's presence, nor can those who are cruel taste of the Eternal Peace.

Men are but the animals of yesterday, however long ago that yesterday may have been, and the animals will be the men of to-morrow, however distant that morrow. The duty of love and protection for animals has been long and strangely overlooked.

Scriptures may be corrupted, but there is within each one of us a witness that cannot be corrupted. That witness may be, and often is, unheeded and silenced, but it is always open to us to listen to the " still small voice " ; and if we do that, instead of appealing to scriptures—however true and beautiful in other respects those scriptures may be—we shall infallibly learn the old and simple truth that we should do unto others as we would they should do unto us. Then shall we cease to shelter ourselves behind any artificial distinction

between men and animals, for we shall know that there is but one life in all alike, and that God's life.

The World-Teacher is, of course, perfectly aware when scriptures are being corrupted, but He does not interfere any more than Moses did with the putting away of wives without a cause—which he suffered for the hardness of men's hearts. The very fact of people's wishing to corrupt a scripture is proof that the teaching is too high for them. A teaching must be adapted to those who are to follow it. If too high it is simply disregarded, as happened with the teaching against flesh-eating, until it was removed from our Gospels in the fourth century (see the author's book, " The Original Christianity ").

After the Collects comes the Epistle for the day, and then the Gradual with its reminder that wisdom (a combination of knowledge with love) leads to " life "—the true life of the spirit, which sees the One Self everywhere abiding and in all. After that the Gospeller prays for purity " worthily to proclaim Thy Gospel," and receives at the hand of the celebrant our Lord's blessing (which ordination enables him to give). He immediately turns and hands it on to the people with the words " The Lord be with you." They answer " And with Thy spirit," meaning that in the spirit (the monad as the student calls it) we are all one.

When the Gospel has been announced we all sing (or say), " Glory be to Thee, O Lord," and as we do so we make the sign of the cross with the right thumb on forehead, lips and breast. This is the only occasion on which the sign is made in that way. The thumb is a good outlet for force through the hand, and this action affects certain occult centres (in Sanskrit, chakrams) in the etheric body which are specially connected with thought, speech and emotions. Then the book is censed and, if servers are available, lights are held and incense burned before it during the reading, in order to make

a good centre for the distribution of force. After the Gospel the reader censes the celebrant, thus returning to him some of the force which he received at the previous blessing.

Then the sermon, if any. Before beginning what he has to say the preacher turns to the altar and says, crossing himself, " In the name of the Father and of the Son and of the Holy Ghost." Here, as elsewhere in our services, " name " means " strength," and this invocation is followed by a flow of force which is of material assistance to the preacher. The people can give him further help by joining mentally in the thought thus expressed, and uttering heartily the Amen with which it concludes.

After the sermon the short but beautiful Creed, with its reminder of our divine origin as sons of the Supreme, and its assurance that perfect justice rules the world (a statement of what the student calls the law of karma) and that all His sons shall one day reach His feet. The Nicene Creed, which occurs only in the Longer Eucharistic Form, will be considered in the last chapter.

CHAPTER VI

FROM THE OFFERING OF THE ELEMENTS TO THE SANCTUS

THE Creed ended, the celebrant removes the veil which has hitherto covered chalice, paten and wafer, and offers the last-named in the words, "We adore Thee," etc. He then pours wine into the chalice, adding a little water, and saying, "According to immemorial custom," etc. The water is added to provide a vehicle for our Lord's blessing even on the physical level, as do the wafer and wine on the mental and emotional levels respectively.

There is a kind of matter subtler than that revealed by our present senses, and yet strictly physical, to which we give the name of etheric. At our present stage of evolution we know only the three lower subdivisions of the physical plane—the solid, liquid and gaseous—but above, or rather within and interpenetrating, these are four ethers, making with them the seven subdivisions or subplanes, which together make up the whole plane.

This etheric, or higher physical, matter plays an important part in nature. Of it, for instance, are composed the bodies of the hosts of fairies or nature-spirits; and we ourselves have an etheric body—intermediate in density between the emotional and the gross physical—which never leaves the latter during life, but which is withdrawn for us at last by the Angel of Death. It is in what happens to the etheric that lies the difference between sleep and death. When once this has left the physical, we cannot return, and all possibility of sensation through the physical is at an end. Happily for

us, when once the Angel of Death has withdrawn the etheric from the physical body, there is no fear of our being affected in any way by burial or cremation. The etheric is built first in the womb before birth, and then the physical is built into it, particle by particle, by nature-spirits. To restore it to its original relation with the latter, when once withdrawn, is practically impossible ; but when the emotional leaves the physical at night in sleep, the etheric is left behind, and there is no difficulty in returning at will.

As the etheric is withdrawn at death from the feet upwards, the limbs grow cold, and it has been seen by clairvoyants to issue from the head. Being technically physical, it can be photographed, as can the " dead " (who have only the emotional body) when they draw etheric matter round them from the body of a living medium. A French doctor and scientist, now deceased, did photograph a dying man, and the author has seen a lantern-slide, prepared by him, in which the etheric could be clearly seen issuing from the head.

Through the etheric body, the blessing received at Communion stirs and quickens even the physical senses of sight, hearing, touch, taste and smell, as some have observed.

Another explanation may here be given. In our material age people generally look upon thought as an activity only of the brain, but that is not really the primary instrument of thought—only the instrument for its expression on the physical plane, necessary so long as our attention is centred there during life. Thought originates in the mental body, composed of matter of the mental plane, which is two planes above or within the physical, the emotional being intermediate. Were there no thought in the mental body, there would be none in the brain. Although we do not become aware of changes in our own mental body till they have affected the brain, the changes are perfectly visible to the

open eye of the seer. We sometimes say that we know a thing though we cannot tell it, which only means that we have the knowledge in a higher vehicle (perhaps the emotional), but cannot bring it through into the brain.

Our minds contain matter both of the higher and lower mental levels—the three higher and the four lower. The higher mind is called for brevity the "causal," because it is in a sense the cause of our repeated incarnations. It may be likened to a string upon which a new set of lower vehicles—mental, emotional and physical—is strung like beads during each incarnation. The causal body itself goes on growing from life to life in size, definiteness of outline, and brilliancy of colouring.

When wafer and wine have been offered, they, with the altar on which they stand, are censed, and then the priest holds up the censer before the middle of the altar saying, "As this incense rises before Thee, O Lord . . . let Thy holy Angels encompass Thy people and breathe forth upon them the spirit of Thy blessing." And that is what is done, for there are always Angels hovering near the reserved Host in the tabernacle, and at these words they sweep down the church throwing out in great puffs, as it were, the very essence of the force contained in the incense.

Then the priests, choir and people are censed. The censing is a mark of respect, and also gives force to the recipient. The number of swings of the censer indicates the rank in ordination—three triple swings for a Bishop, three double swings for a priest and three single swings for all below that rank.

The spiritual Temple is now as complete as we can make it without the help of the Pontifical Angels whom we are about to invoke, and within it the altar has been twice censed, making it a sort of holy of holies, fit to bear the Host. The next step is to offer ourselves, our souls and our bodies

(monad, ego and personality, as the student calls them) to be a holy and continual sacrifice, praying that our strength may be spent in God's service (the service of all that lives, for His life is in all) and our love poured forth upon His people. The celebrant now turns to us and says, " The Lord be with you " —in the effort to which you have pledged yourselves—and we respond in the familiar way.

Then come the versicles known as the " Sursum corda " :

P. Lift up your hearts.
C. We lift them up unto the Lord.
P. Let us give thanks unto the Lord.
C. It is meet and right so to do.

When these are sung, the ancient melody is used, and the nine great Pontifical Angels all hear it and respond at once, but if the versicles are said, the Directing Angel hears and summons the rest. What happens is thus described in our Presiding Bishop's book :—

" For these versicles and their responses there is a traditional melody, which has been used ever since the Church was founded, and may well have been prescribed, either by our Lord Himself at its foundation, or shortly after it by some of those who understood the effect of sound upon the inner world. . . . Certain central ideas of the ritual only were given at the beginning, and round those unchanging ideas celebrants grouped extempore prayers ; but for those definite points there were from the very first unvarying formulæ, the exact meaning of which is still preserved, although they have been translated from one language to another. . . . The Angel of the Eucharist seizes at the same time the lovely music-form and the mental force put forth by the celebrant " (in the first versicle) " and sends them sweeping down the church with a splendid gesture of supreme command ; and, as the response of the people comes swirling

back like a great rush of living fire, he whirls it all upward in a mighty soaring flame, which fills the dome of the Eucharistic edifice and streams upward through the lantern into space. The second versicle and its response send up a second impulse of like nature, and the floating rosy cross gleams forth with blinding light for those whose eyes can see. And through the channel thus made the celebrant sends upward the words appointed from of old : ' It is very meet and right and our bounden duty, etc.' "

The Preface to the Sanctus serves at once as a reminder of our duty ever to give thanks to God, and as a summons to invoke the presence of the great Pontifical Angels whose co-operation in the Mass is essential. Representatives of the nine orders of Angels immediately respond, and our seers tell us that it is a glorious and solemn spectacle to watch them flashing into their places behind the altar, facing the people. In their eyes is a majestic peace, and the manifold colour and brilliance of their auras give an impression of radiant strength and beauty. It is of these Beings that we say in the Sanctus " Blessed is he that cometh in the name of the Lord," and to our greeting they respond with a smile which is really a blessing. We immediately add " hosanna in the highest," and as our thought (or the mental matter which expresses it) rises, it makes room for their blessing to flow in underneath.

Although we may not see the Angels, we should think of them, trying to picture them to ourselves, and really greeting them as we say the words. The titles used in the Preface are the ancient Christian names for the nine orders. Of those who come, seven are Representatives of the seven Rays (or great lines of evolution) for our own chain of worlds, and two are of that higher rank which moves freely about the solar system as a whole, and perhaps over other systems too.

With the Pontifical nine come " the company of heaven " (as we say in the Preface)—a number of lesser Angels who

are eager to join in the work and will act as messengers, when the time comes, to carry force to the various individuals and classes of people mentioned in the Prayer of Consecration.

One of the nine—the First Ray Angel—at once takes charge of the proceedings. He usually carries a rod, the symbol of his office, which varies in colour according to the force which is being sent through it. The colour of the day is generally predominant, but not invariably.

The Prayer of Consecration, which follows the Sanctus, enumerates the various purposes to which a share of our Lord's blessing is to be devoted. The Director " listens carefully to the list of recipients recited by the celebrant, and, as each is mentioned, he indicates, by pointing with his rod, the Angel or group of Angels who are to attend to that particular person or object."

The outpouring of force over the world begins after the Commemoration of the Saints, when the priest breaks the Host in half over the chalice, " praying that by this action, ordained from of old, Thy strength, Thy peace and Thy blessing, which Thou dost give us in this holy Sacrament, may be spread abroad upon Thy world." Then the distributing or " apostolic " Angels receive their allotted shares of force, and " it is most interesting to see how each one comes forward and glows more brightly when his charge is assigned to him."

" Human beings who have laid aside their physical bodies, either in death or in sleep, and are working in the astral world, are also occasionally employed by the Directing Angel in this beneficent work of distribution ; but he can utilise only those who have developed the special qualifications required. A considerable number of ' dead ' Catholics, especially among those who belong to religious orders, have been found willing to submit themselves to the training necessary to enable them to be useful in this respect ; and we

hope that the number will increase as the science of the Sacraments comes to be more widely understood by the faithful."

The Director also builds the spiritual Temple, if it is not already there, and it never is in the Anglican service, as no Angel of the Mass is invoked at the beginning ; nor is it in the Roman Catholic service when the Asperges has been omitted, as it often is.

The Angels join with us heartily in the Sanctus—that most solemn act of worship—and in the two hymns which follow the consecration—" Thee we adore," and " O come, all ye faithful "—thereby adding much material of higher levels than we can supply, and enormously increasing the size and beauty of our Temple. So much so that the original becomes as it were a mere pediment to the vast superstructure which shoots up to a great height, sometimes far beyond the roof of the church. We can use our imaginations to try and realise the majestic peace and power of the Angels, and so may we come to feel something of their exalted vibrations as they join with us in worship.

The opening words of the Sanctus—" Holy, holy, holy, Lord God of Hosts "—may be taken as addressed to the Supreme, the Logos or Solar Deity, or we can think of them as addressed to the holy Four, the Three and the One—God the Father, God the Son, and God the Holy Ghost, and the One God (Lord of Hosts) Who is within and above even Them, as He is in various degrees in every one of the Hosts, the innumerable individual lives which are evolving in His system.

" The Trisagion " (a Greek word meaning Thrice Holy), " should be sung with the greatest possible solemnity and reverence, the worshipper following the words carefully, and trying to feel and mean them with every fibre of his being, though at the same time maintaining the utmost calm and

serenity. At the first recitation of the word 'Holy' homage is offered to God the Father, and the second and third are addressed to the Son and the Holy Spirit respectively. Our people should bear this in mind and direct their thoughts accordingly."

CHAPTER VII

THE CONSECRATION AND FOLLOWING HYMNS

THE Prayer of Consecration, which comes after the Sanctus, begins by saying, " these our oblations have served as tokens and channels of our love and devotion." We first offered them as tokens of our gratitude to Him Who is " the Giver of all," and then, in the prayer which followed, we made them channels of our love, by linking them " spiritually with ourselves," praying Him to receive " through them " our praise and thanksgiving, and offering ourselves to be a holy and continual sacrifice.

The Prayer of Consecration then proceeds to enumerate various individuals and classes of people to whom we wish to devote a share in the coming blessing. This expression of our wish is really addressed to the Angels, by whom it will be duly carried out.

Then at the words, " Wherefore, O holy Lord," we gain, through the celebrant's link with our Lord, His attention to what we are doing. The link with Him which the priest received at ordination enables him to do this, as it enables him also to gain the attention of the Angel of the Mass at the beginning of the service, and that of the Pontifical Angels at the Preface to the Sanctus.

It is only for a brief space that His attention is necessary, namely, from this point to the prayer which follows the Consecration and the two hymns. In that prayer we ask that His holy Angel may bear our oblation of praise and thanksgiving to His altar on high, and at those words the

Angel of the Presence does in fact depart, with a beautiful smile at the mention of Himself, and the need for our Lord's attention ceases.

That attention, though of short duration, must be needed in many places at once, and fairly continuously throughout the twenty-four hours, as Mass may be said at any time from midnight to midday, and it is always forenoon for half the world, as it turns on its axis from West to East. One may at first be disposed to wonder how such multifarious and continuous attention is possible even for the Great One, but the student of occultism will understand, as he knows that the higher mind or causal body even of the ordinary man can attend to a number of things at once, and that without interfering in any way with what the personality may be doing down here.

An illustration from the life after death may make this clear. First comes a period on the emotional plane—in purgatory as our Roman Catholic friends would say—and then the man finds himself in his mental body on the mental plane, which is as much above the emotional plane as that is above the physical. On the plane of the mind itself, thought takes form instantly, and as the man thinks of those whom he has loved on earth, he unconsciously creates thought-forms of them in the subtle matter of the plane. The people thus represented are conscious of these forms in their own causal bodies, recognising them as additional outlets of expression, and gladly pour themselves out through them. They thus enjoy an intercourse with their friend in the "heaven-world" more real and vivid than was possible when he was on earth ; but such intercourse is quite unknown to the ones still on earth. In this way a man living in the world may be simultaneously present with a number of friends in the heaven-world ; and if all this is possible even for the ordinary mortal, we can understand that it is quite possible for Him

who is the Teacher of Angels and of men to give His blessing continuously wherever Mass is being said, and in many places at the same time, while yet carrying on freely in the personality any exalted work on which He may be engaged.

Such conceptions, however, may be difficult for readers unfamiliar with the hidden side of things ; and they may find it easier to approach the subject by the heart or the intuition. They may be sufficiently sensitive to feel or to know the reality of the Mass without understanding in detail how the result is achieved.

After the Prayer of Consecration the next step is to prepare around the offerings tubes of various grades of subtle matter—etheric, emotional and higher—in which the line of communication from our Lord may be inserted. It is often necessary to consecrate a number of wafers besides the larger one which the celebrant holds up at the elevation, and which is known as the priest's wafer. " It is clearly not the business of the Angel of the Presence to consecrate more than the priest intends," and the priest's intention is marked by the tubes which he constructs. As he utters the words " bless, approve and ratify them," he makes the holy sign thrice over the wafer or wafers and wine jointly, and builds around them by his thought and will tubes of etheric, emotional and mental matter respectively.

For the higher mental (or causal) and intuitional levels, separate tubes are required—one at each level around the wafer or wafers, and one around the wine. That is not because the higher matter is more difficult to affect, for it is not, but because such matter is further from his ordinary thought, and a greater effort is therefore required. As the priest says " that they may become for us His most precious Body and Blood," he makes two crosses and builds two tubes of causal matter ; and at the words, " He blessed, brake and gave it to His disciples," he makes a last cross over the

wafers, and builds around them a tube of intuitional matter. At this point the Angel of the Presence appears, and as the priest says "This is My body" he extends by his thought the line of communication with our Lord from the Angel to the wafers, and the force flows in. Similarly as he says "He blessed it and gave it to His disciples," he makes a last cross over the wine, and builds around it a tube of intuitional matter. Then as he says "This is My Blood," he extends the line of communication from the Angel to the wine, and the consecration is complete.

Then follow the hymns "Thee we adore," and "O come, all ye faithful." "The splendour of the scene to clairvoyant vision during the singing of these hymns is beyond all description, for the Angels join in them with a truly celestial fervour, and the outburst of their love and devotion not only fills the vast thought-edifice with living fire, but enormously enriches and adorns it."

The introduction of two hymns at this point is peculiar to the Liberal Catholic liturgy, and is most appropriate. The first, being one of adoration, is sung kneeling. It impresses upon us the great fact of the Real Presence. Our Lord is in a special sense the channel for our world of God the Son, and His life, which He sends us, is also that of the Second Person; which life is present indeed in every particle of His system, but not at all in the same way, nor in anything like the same degree, as it is in the consecrated elements.

For the second hymn, which is one of praise and rejoicing, we stand. It is a greeting to God the Son, present on His altar, and it is also, in its deeper meaning, a reminder of that birth of the heavenly child, the Christ principle within ourselves, to which we should all aspire. On our long pilgrimage towards that achievement, the blessed Sacrament is a powerful aid if we will exert ourselves. It rests with us to decide how far we will avail ourselves of the proffered help. The

divine grace never forces its way; if it did, we should become automata, instead of Gods in the making. True is the proverb, "God helps the man who helps himself." That truth is beautifully expressed in a Collect from the Anglican prayer book which is used in our service of Vespers, and begins "Almighty God, the Protector of all who trust in Thee." To put our trust in Him is indeed to ensure His protection.

The birth of the heavenly child will be accomplished at Initiation, when we shall enter on the narrow way that leads to "life eternal," that true and complete life of the Spirit which is led by the glorious Saints of God, and which is eternal because there is no possibility of falling back from it.

In this hymn we invite, as it were, one another to come "faithful, joyful and triumphant, to Bethlehem," that we may join at any rate the humbler ranks of "the Church triumphant." Here Bethlehem is, of course, no earthly spot, any more than Jerusalem (Hiero-Salem, or the holy peace) is always, as mentioned in scripture, the earthly city of that name. The little child that shall be born within us will increase—as in the Gospel allegory—"in wisdom and stature, and in favour with God and man" (Luke ii. 52).

This is by no means the only place in our beautiful liturgy where we are reminded of our divine destiny. The Canticle that follows the Asperges reminds us that we are "builded together for an habitation of God through the Spirit"; the Confession speaks of our becoming "the unspotted mirror of God's power and the image of His goodness"; when we have received holy communion, the priest says: "Now have we communion with our Lord Jesus Christ; soon with open face shall we behold Him, and, rejoicing in His glory, be made like unto Him. Then shall His true disciples be brought by Him with exceeding joy before the presence of His Father's glory." This refers to Initiation, when we

shall stand in the emotional body before the World Teacher, or, perchance, before another Deputy of Him Who alone can admit to membership in the Great White Brotherhood. Then shall we be acknowledged as His true disciples and be brought before the glory of His Father's presence, for we shall be enwrapped for a time in the splendour which flows from the One Initiator through His appointed Deputy.

And again at the end of the Mass the second blessing (that of the First or Ruling Ray) expresses the wish that the peace of the Holy Ones may "brood over us, Their power uplift us, till we stand where the One Initiator is invoked, till we see His Star shine forth." That glorious Star has been adopted as the symbol of the Order of the Star in the East. It is five-pointed, a pentagram, and when it shines out at Initiation, it may be taken as an assurance that he or she who has thus "joined the stream," shall, in due course, attain divine manhood and become the fivefold man, able to live and work, no longer on one plane only, but on five planes, the physical, emotional, mental, intuitional and spiritual.

CHAPTER VIII

THE POURING OUT OF THE FORCE

AFTER the two hymns we make a second offering (through the sacred elements) of love, devotion and sacrifice. The first was made immediately after the offering and censing of wafer and wine, in the prayer before the Preface, when we linked them spiritually with ourselves and offered through them our sacrifice of praise and thanksgiving. Then in the Prayer of Consecration we broke that link, praying that He would purify and hallow them. Now, when they have received the divine blessing, our further offering " through them " cannot interfere with their purity. As the priest says the words love, devotion, sacrifice, minds and hearts, he makes five crosses, and we should mentally offer our five vehicles of consciousness—spirit, intuition, intellect, mind and heart, or what the student calls atma, buddhi, manas, mental and astral. We then pray that His holy Angel—the Angel of the Presence—may bear this our oblation to His altar on high. That " altar " is our Lord the World-Teacher, Who ever offers Himself as a Channel for the life of the Second Person. He is an " eternal High Priest," the true Officiant in all the Sacraments administered by His priests.

" This Angel is an extension of the consciousness of the Christ Himself, and as our Lord who extended that Ray draws it back into Himself, it bears with it the impress which we, through the sacred elements, have stamped upon it. Thus the force which we ourselves down here have generated

is actually utilised in higher worlds, and we have the unspeakable privilege of contributing, in however small a degree, to that great reservoir of spiritual force from which Christ's priests draw their power when they administer the holy Sacraments. So when the Angel disappears with his glorious smile at the moment when he is mentioned in the prayer, this is what he bears with him as our tribute of love."

On his departure "a certain rearrangement becomes necessary." Hitherto there have been "three direct links with the Christ in full operation—the Angel, the Host and the Chalice, if for the moment we understand the last term to mean not the cup itself, but the intensely charged Wine and Water which it contains. These three channels have each its special function, bearing to one another the same sort of relation that we find in all threefold manifestation, from the Three persons of the Ever-Blessed Trinity down to the three essential qualities of matter. All three in this case are filled with the life of our Lord, and are indeed extensions of His consciousness, though each represents what we, from our lower point of view, should call a different part of that consciousness. So when one of these disappears, it must either be replaced by some other, or the representation must be left imperfect."

The Host seems to represent our Lord's monad, the Chalice His *ego*, and the priest will now represent, so far as may be, His personality. In order that he may do this "he prays that he may so celebrate the mysteries as to be filled with the mighty power and blessing of the Lord. And as he says these words he makes the sign of power over the Host, over the Chalice and over himself, so that the threefold representation may be restored."

He then pours out the force upon the people, making the holy sign three times over the Chalice, and asking the Christ to hallow, quicken and bless them. Meanwhile, the people

should will earnestly to show forth their Lord's praise and glorify Him both in their hearts and in their lives.

During the following prayer they pour out their hearts in gratitude to God the Son as they confess that only through His help can they worship at all, inasmuch as their very selves, souls and bodies are held together and kept in existence by His power by Whom all things were made, yea all things both in heaven and earth (on the higher planes, just as much as on the lower ones), with Whom as the indwelling life all things exist, and in Whom all things live and move and have their being.

And while they thus praise, " they receive, as ever, far more than they give, for as the priest makes the three crosses with the Host over the Chalice, he wills strongly that the holy influence from the monadic level should descend into the *ego* in its threefold manifestation of spirit, intuition and intelligence ; and then, as he makes the two crosses between the Chalice and his own breast, he draws that influence into his own mental and astral bodies, that through him it may radiate fully upon his people."

In this prayer we acknowledge that only " in the name and through the mediation " of God the Son can we worship at all. Here, as in the Invocation to the Holy Trinity with which all our services begin, " name " means strength. The " mediation " of God the Son is not, as commonly supposed, the begging off or appeasing for us of some imaginary " wrath of God." God is utterly incapable of such a human weakness as wrath. The latter expression is only a clumsy way of expressing the law of divine justice, known to the student as the law of karma—that whatsoever a man sows that shall he also reap. The mediation of the Second Person consists in the fact that He provides the *medium*, or means, through which alone we can worship, namely, our higher bodies as well as the lower, " yea, all things both in

heaven and earth." He created and sustains, throughout the ages of ages, the forms of all living things on all the seven planes. He holds them together now as ever by His mighty will ; and if that were relaxed even for an instant, our very souls and selves—monad, *ego*, personality—would immediately be dissipated or dissolved into still higher matter out of which they were originally builded.

It is this same inability of ours to worship at all without the help of the Second Person that we briefly acknowledge in the familiar words " through Christ our Lord," which form the termination of so many of our prayers.

Another oft-recurring phrase may be considered here—" in the unity of the Holy Spirit." It suggests to the mind two questions : (1) What is " the unity " ? and (2) why is it spoken of as belonging to the Holy Spirit ? (1) Is not the unity that great unity in which every individual life, in whatever kingdom, is a sharer—the oneness of the Supreme, the Logos, who gives a particle of His own Nirvanic body to every life in His system ? Those particles continue to be united as particles of His own body, while, to the separated selves, they often appear to have widely divergent interests. (2) The Holy Spirit " comes down " as far as the Nirvanic plane, but not farther, in full consciousness. That plane, or, to be more precise, the highest subdivision of it, the atomic subplane, is, as it were, His lowest thinking vehicle, corresponding for Him to the brain in us ; and the unity of all life may, in a sense, be called His unity, because we must rise to union with Him if we would sense it. The Master, who has taken the fifth Initiation, has done this. His highest vehicle of consciousness is part of " the brain " of the Holy Ghost. He stands in somewhat the same relation to the Third Person as a disciple does to his Master ; and, in virtue of that relation, the Master can at will put His thought back into that of the Holy Ghost and know what He is

thinking, in so far as even the Master's vehicle can grasp it.

Of course the *life* of all Three Persons comes right down to the physical plane ; but, just as a man does not think with all his body, though his life pervades the whole, so the thought of the Holy Spirit is not on the earth, which is His footstool, but in the heavens which are His throne.

This line of thought may help us dimly to understand how that exalted Being the World-Teacher—who came in Palestine and is once more at our doors—can act as the Representative for our globe of the Second Person. He has attained to consciousness on the paranirvanic plane, and is united in a sense, not only with God the Holy Ghost, but also with God the Son (the Wisdom as He is sometimes called), and will be so even more completely when His work as World-Teacher is finished, and He takes the still higher position—highest in this world on the Teaching Ray—of Buddha, the supremely enlightened. "Buddha" is not, strictly speaking, the name of an individual, but of a certain rank or Initiation in the Occult Hierarchy, although the last Holder of that exalted office, the Lord Gautama, Founder of the Buddhist religion, is commonly called the Buddha or the Lord Buddha, as if that were His name. There is, in fact, a new Buddha for each of the seven Root Races which succeed one another while humanity is on this earth. The Lord Gautama was the Buddha of the Fourth or Atlantean Race, and the present World-Teacher will be the Buddha of the Fifth or Aryan Race.

The present World-Teacher is He Who came in Palestine long ago, and is coming again now—the Lord Christ, as He is often called. That name, however, tends to confuse Him with the Second Person of the Trinity, Who is enormously more exalted still.

The Blessed Three are what is known in the East as

"Avatars," which means "they who descend." They come down to those planes towards which we are ascending; and They can be touched in consciousness—the Third Person on the third plane (counting from the top) the Nirvanic; the Second Person on the second plane, the Para-nirvanic; and the First Person on the first plane which is called the Adhi or root plane, the highest of our seven.

The work of creation is in a sense divided between the Second and Third Persons. The Third Person first builds up with His own life the seven planes of matter (from highest Nirvanic to physical) of which all forms in the system are to consist—the globes, and the vehicles of all living creatures. This vast process is briefly summed up in the second verse of Genesis in the words "And the Spirit of God moved upon the face of the waters." The Holy Ghost creates the seven planes out of pre-existing and subtler matter—"the ever-virgin Mother" of space. Then, out of matter of those planes, created and held by the power of the Third Person, the Second Person builds with His own life bodies or vehicles of consciousness for the innumerable individual lives that are to exist and gain experience in the system. He, as it were, "leads down" all the lives to the physical plane, becoming there incarnate, or made flesh, in the animal kingdom, and rising thence is "made man" for us and for our salvation. No brief form of words can possibly describe this vast and age-long process; it can but hint at it and thus supply a peg for our imagination. He, the Second Person, comes down from heaven and is incarnate of the Holy Ghost and the Virgin Mary, or virgin-mother, for the ever-virgin Mother of space is already instinct with the life of the Holy Ghost. In our Prayer of Consecration (Longer Form) another simile is used—also very suggestive—"Who, abiding unchangeable within Thyself, didst nevertheless, in the mystery of Thy boundless love and Thine eternal sacrifice, breathe forth

Thine own divine life into Thy universe, and thus didst offer Thyself as the Lamb slain from the foundation of the world, dying in very truth that we might live."

The Virgin Mary of the Nicene Creed is not the Mother of Jesus. The cult of our Lady really embodies three distinct and far-reaching ideas. I. The pure and holy Lady who was the Mother of Jesus, and who has since, we are told, passed over from the human line of evolution to the Angelic, and makes it part of Her gracious and splendid work to be the special protectrice of every human mother ; II. The meaning we have just been considering, the subtle matter out of which the seven planes were builded ; and III. The feminine side of the Supreme, the Logos, who is not merely the Father of His system, but Father-Mother, summing up in Himself in infinite degree the very perfection of both sexes.

After the pouring out of the divine blessing upon the people comes the Commemoration of the Saints, and this in the Longer Form speaks of " the wonderful grace and virtue declared in holy Mary, the ever-virgin Mother, and in all Thy glorious Saints from the beginning of the world." The wording is so skilful that it appeals equally to those who think of the Mother of Jesus and the Saints recognised by the Church, and to those who prefer the deeper meaning of the Mother of the worlds (the Cosmic Mother of Whom the Second Person is incarnate), and of the glorious Saints whom *God* has recognised, making Them His Agents for the administration of our earth. These are the Guardians, Guides and Leaders of humanity, " Who live but to do Thy will as perfect channels of Thy wondrous power, to Whom we ever offer heart-felt love and reverence."

The marvellous age-long process by which that consummation of human evolution is attained is beautifully summed up in the Prayer after the Consecration (Longer Form) as

" the ineffable sacrifice of Thy Son, the mystery of His wondrous incarnation, His mighty resurrection, and His triumphant ascension." Here the " wondrous incarnation " is the whole long sweep of the downward arc of evolution from Nirvanic to physical and the upward arc to the human kingdom where He " is made man " in ourselves. The " mighty resurrection " may be taken as the attainment of the Fourth Initiation which makes a man " Arhat," the venerable or sinless. The " triumphant ascension " is the Fifth Initiation at which he becomes super-man, entering the ranks of " the Church Triumphant." The technical name is the Sanskrit word Asekha (there is no English equivalent), which is derived from the negative letter a and sekha, meaning a pupil or disciple, and means that he who was disciple is Master now, able Himself to take disciples and to lead them across the ocean of births and deaths " to the other shore."

If we could raise our consciousness to the Intuitional or Buddhic level at the Commemoration of the Saints we should, as we " join with Them in worship," immediately know ourselves to be one with Them ; but without doing quite that we may feel a faint thrill of exultation, really an impulse from the intuition affecting the emotional or astral body. In any case we can take the words as a reminder of our own divine nature and destiny.

After this commemoration the next step is to pour out over the world the force which has been accumulating in our Temple. The force which emanates from the Host is of three kinds, which, for convenience of reference, we may call A, B and C. Force A radiates in all directions like the warmth and light of the sun. It plays upon the congregation and upon the world, " penetrating the walls of the church as though they were not there, and influencing a considerable section of the surrounding world." Force B may be described as a kind of higher octave of vibrations which goes

only to those who are truly worshipping. It is thus described by our Presiding Bishop, as he first saw it in a village church in Sicily. " The effect as seen by clairvoyant sight was most striking and profoundly impressive, for to each of these latter " (who were truly worshipping) " there darted from the uplifted Host a ray of fire, which set the higher part of the astral body of the recipient glowing with the most intense ecstasy. Through the astral body, by reason of its close relation with it, the intuitional vehicle was also strongly affected, and although in none of these peasants could it be said to be in any way awakened, its growth within its shell was unquestionably distinctly stimulated, and its capability of instinctively influencing the astral was enhanced. . . . In even the most undeveloped intuitional vehicle there is a great storehouse of force, and this shines out upon and through the astral body, even though it be unconsciously and automatically."

" Force itself is always invisible, and when we speak of seeing force C radiating from the Host, it must be understood that what we see is its most wonderful and beautiful manifestation in finer forms of matter—a stream of liquified light, of living gold-dust, or perhaps better still, of star-dust, the flashing fire of cosmic space. No earthly analogy is really appropriate, but we may perhaps think of it as a charge of electricity—an amount stored up, to be released only by touching it, the required touch being that of the Directing Angel."

The pouring out of this force begins as we pray that His strength, His peace and His blessing may be spread abroad upon His world, and that His many children may awake to a knowledge of their own essential divinity, and " know themselves to be one with Thee, even as Thou art one with the Father." " The great outpouring upon the neighbourhood is one of the principal objects of the Eucharist. It commences now, but continues all through the Salutation of

peace and the Communion—practically through the rest of the service," a distinct flood of force C " pouring out at high pressure through the doors of the eucharistic edifice, and being directed and specialised by the minor Angels to whom the task has been assigned."

CHAPTER IX

FROM HOLY COMMUNION TO THE FINAL BLESSINGS

BEFORE proceeding to the Communion, the priest once more draws the people to him with the Salutation of Peace, and then prays that we may so " receive the sacred mysteries of Thy Body and Blood that our souls may be lifted into the immensity of Thy love."

When the priest and people have communicated he washes the Chalice in the usual form, and then says, " Under the veil of earthly things now have we communion with our Lord Jesus Christ ; soon with open face shall we behold Him, and, rejoicing in His glory, be made like unto Him. Then shall His true disciples be brought by Him with exceeding joy before the presence of His Father's glory."

The coupling of these two things—our taking Communion and our beholding Him face to face—is an indication that the one is intended as a help towards the other, and will gradually lead to it if we will let it—if we will do our part. And when shall we " with open face behold Him " ? At Initiation. That First Portal and the narrow way to which it is the entrance, lie straight before us, if we choose to exert ourselves ; and this fact is brought to our notice three times over in the Longer Form, and twice in the Shorter. The two occasions which occur in both are now after the Communion, and in the second blessing at the end of the service, when the priest prays that we may " stand where the One Initiator is invoked " and " see His Star shine forth."

In the Longer Form there is a third occasion, shortly

before the Sanctus—when we offer ourselves " to be a holy and continual sacrifice " in order that we " may hear that His most joyful voice, ' Come unto Me, O ye that be blessed of My Father, and possess the kingdom which is prepared for you from the beginning of the world.' "

When in course of time, in this birth or another, we come to Initiation, we shall hear the most joyful voice of the Deputy appointed to admit us to the Great Brotherhood of Masters and Initiates. The Deputy may be either the World-Teacher or One of rank only less exalted—the " Chohan," or Lord (for our earth) of one of the seven Rays or great lines of evolution.

Then shall we behold Him (the Deputy) face to face, for we shall stand before Him in the emotional or astral body and look into His eyes. Then, too, shall we, " rejoicing in His glory, be made like unto Him," for He will expand His own emotional body till it envelops the candidate. Also, He will bring us " before the presence of His Father's glory " (the One Initiator's) for in response to his appeal—" do I this in Thy name and for Thee ? "—the glory of the Lord of the World will descend upon Him and through Him upon the candidate.

The kingdom prepared from the beginning of the world is one over our own lower selves, which will then have been dedicated to the service of the Inner Ruler Immortal. That kingdom may also be understood in another sense, as a share in the work of the Lord and true King of the World, under Whose leadership the Holy Ones ever labour for the welfare of all that lives. Initiation admits to membership in the Great Brotherhood of which the Holy Ones are the Chiefs. That Brotherhood is the " kingdom of God " or " of heaven " so often mentioned by our Lord. Initiation should be the immediate object of our aspiration, because it is the appointed and only way by which true holiness can be ulti-

mately attained. It is, in fact, the one Baptism (with the Holy Ghost and with fire) which we acknowledge in the Nicene Creed. "No other road at all is there to tread."

Our Presiding Bishop's book "The Masters and the Path" contains a detailed account of a First Initiation, from which the following is an extract: "Then the Lord turned to the other Masters and said, 'I find this candidate satisfactory; do all present agree to his reception into our company?' And all answered, 'We agree.' Then the Initiator rose from His seat and turned towards Shamballa" (where the Lord of the World resides) "and called aloud, 'Do I this, O Lord of Life and Light and Glory, in Thy name and for Thee?' Over His head in response flashed forth the Blazing Star, which conveys the assent of the King, and all bowed low before it, while the Angel-music rang out in a triumphant burst like some great royal march. And to those strains the candidate advanced, led by the two Masters" (his Sponsors on this occasion) "and knelt before Him who represented the One Who alone can grant admission to the Brotherhood. A line of dazzling light, like a flash of lightning standing still, extended from the Star to the heart of the Initator, and from Him to the heart of the candidate. Under the influence of that tremendous magnetism, the tiny Silver Star of consciousness, which represents the monad in the candidate, swelled out in glowing brilliancy until it filled his causal body, and for a wonderful moment the monad and the *ego* were one, even as they will be permanently when adeptship is attained. The Lord placed His hands upon the head of the candidate, and, calling him by his true name, said, 'In the name of the One Initiator, whose Star shines above us, I receive you into the Brotherhood of Eternal Life. See to it that you are a worthy and useful member of it. You are now safe for ever; you have entered upon the stream; may you soon reach the further shore!' . . . And the Silver

Star seemed for a moment to expand and enfold the Initiator and the new Brother in its blinding glory. And when they came forth from that glory the robe of the neophyte was no longer linen, but white silk, like those of the other Initiates."

When all who wish have received Communion, and the celebrant has reminded us of the glorious destiny towards which it is a help, all join in a grand ascription of praise to the Most High, which is taken from the book of Revelation ; and then we pray that the grace we have received may be so grafted inwardly in our hearts that it may bring forth due fruit of good and holy living. This prayer may be compared to the " locking " of a talisman in order that its power may not be fruitlessly dissipated. After that the priest turns to us and prays that in our efforts the Lord may be with us. Then turning to the altar he says, " Ite, missa est." Those words are from the Roman Mass, and the precise meaning of " missa " here is uncertain. The Latin is therefore left in its original vagueness, but the general sense is perfectly clear. It is an intimation to the Angels that the Mass is at an end, " their formal release from the service to which they have been devoting themselves. It is the signal for a splendid exodus of majestic, rainbow-coloured forms, each charged with his proportion of the divine outpouring, and hastening to fulfil the mission entrusted to him. The people respond with all heartiness ' Thanks be to God,' thus again finally expressing their gratitude to the holy Angels who have given us such wondrous help, as well as to Him who sent them."

The service concludes with two blessings. The first is a prayer that the peace of God may keep our minds and hearts in the knowledge and love of God and of His Son, Christ our Lord, and that the divine blessing may be " amongst " (really within) us. This is known as the Second Ray blessing, because its object is to help us to walk aright spiritually, and that is the work of the Second or Teaching Ray.

The next blessing is a prayer that we may attain to Initiation, and is known as the First Ray blessing, because the granting of Initiation belongs to the work of the First or Ruling Ray.

The divine peace, which is invoked for our helping in the first blessing, is a marvellous thing. It is far from being merely negative—an absence of pain or anxiety. It is equally far from being a cessation of activity. Rather is it an activity so intense and wholehearted that there is no room for thought of self. It may be likened to the flywheel of a monorail carriage which runs on a single rail instead of two. That wheel revolves vertically at such an incredible speed that it appears to the eye exactly as if it were motionless, while in reality it is alive with immense power, the momentum being so great that the wheel cannot be deflected from the perpendicular, and easily keeps the carriage erect.

The great peace ever abides in the hearts of the Holy Ones, because They have completely purified and controlled the personality, and begun to live consciously in the monad. What is for us the higher or " divine " self is for Them the lower, and is offered in the service of all life. They " live in the eternal," the monad, offering up even Their own goodness in the service of Him who is in all that lives. There is a well-known and beautiful hymn which tells us so.

> Holy, holy, holy, all Thy Saints adore Thee,
> Casting down their golden crowns around the glassy sea.

Here the " crown " is the higher self (as we call it), and it is golden because there is nought but love in it. Even this golden crown is cast down " around the glassy sea "—the peace that passeth all understanding, the peace of Him with whom is no variableness, neither shadow of turning.

In the first of the two blessings the peace is invoked, and then the blessing of the Holy Four. As we have seen in an

earlier chapter, orthodoxy has so identified God Almighty with God the Father as to have practically lost all knowledge of the very existence of the One God, the Supreme Being of our system of worlds. And yet He exists, and remains unchangeable within Himself, while giving life even to the Blessed Three, as He does also in infinitely varying degrees to every one of the innumerable lives, including ourselves.

To realise the full force of those wonderful words, " God Almighty, the Father, the Son, and the Holy Ghost," we must understand by " God Almighty " the One, the Logos ; and then we have the One *and* the Three, or " One God in Trinity, *and* Trinity in Unity," as the Athanasian Creed expresses it.

The second blessing speaks of " the strong aid " of the compassion and wisdom of the Holy Ones, and it is important for us to realise how strong that aid can be, if we will let it. For that thought is an encouragement ; the way of the Spirit is not easy, and we need (among other things) courage to persevere. We can get this by using our imaginations to appreciate a little the vastness of Their compassion. That compassion is for the sorrows of the whole world. Those who know of Their existence are fortunate, and do not stand so much in need of it as the many who do not yet know. But if we serve Them—by making ourselves channels for the redeeming force of Their compassion—we cannot fail to benefit by it.

They " know the self as One," and consequently know, and feel as Their own, the pain and sorrow of that " whole creation " which " groaneth and travaileth in pain together until now " (Rom. viii. 22). Their attitude towards this mass of suffering is well expressed (in a passage already quoted in another connection) as " mental woe unspeakable, woe for the living dead " (alive physically but dead spiritually), " and helpless pity for the men of karmic sorrow, the fruit of karma

that Sages dare not still. For it is written, Teach to eschew all causes " (of suffering) " the ripple of effect, as the great tidal wave, thou shalt let run its course."

They undergo " terrible toil and profound sadness "—for others, not for Themselves—but They experience at the same time " a great and ever-increasing delight," the joy of the Saviours of the world—eager and consciously able to help. Their compassion must be greatest for the many who know not as yet of the Good Law, and do but suffer blindly the consequences of their own misdeeds. The need of those who know the Law and are trying to conform their lives to it is less urgent ; but by doing our best to carry out the benevolent will of the Holy Ones, we may become servants of the servants of God, and in so doing shall enjoy " the strong aid of Their compassion and Their wisdom."

Their compassion is indeed great, but They know how difficult it is for us with our cold hearts to understand Their love—for ourselves as for all that lives—and They stand there serving us (however little we may realise it) and waiting, as it were, to be *found out* and understood.

Their compassion and wisdom are ever flowing into the world, and reach all who will open themselves to that benign influence ; but the priest, and to a greater extent the Bishop, can by virtue of their office invoke a special flow of that blessing. The Bishop, in doing so, makes the sign of the cross three times (instead of once as the priest does) in token of his closer access to the source from whence it comes.

As we receive the two stately blessings, we should earnestly will so to live that the great peace may brood over us, the power uplift us, " till we stand where the One Initiator is invoked, till we see His Star shine forth."

There is a little book called " At the Feet of the Master," which has been translated into many languages, and which will tell us quite plainly how we must live to reach " the

strait gate " of Initiation. In so far as we are living in that way, we are certainly drawing near, and the time will come for each one when the Master who has long been watching and helping him, will make Himself known and draw the pupil nearer to Himself.

The second blessing speaks of the Holy Ones as those " whose pupils we aspire to become." That is because we shall inevitably become Their disciples if we live as described in " At the Feet of the Master." For none can reach the Gate without Their help. Only from the holy can come holiness, that divine grace which is as necessary for spiritual progress as our own efforts. But they are always on the outlook for apprentices to help Them in Their work, and when the disciple is ready the Master is ready also. Anyone who is making an unselfish effort stands out visibly on higher planes, like a candle on a dark night ; and They see and notice us long before we are able to stand in Their presence—before we have gained that confidence in Their power and our own essential divinity which makes discipleship a possibility.

The great peace, which passes all understanding, is known in its fulness only to those who have trodden to its appointed end the Path to which we aspire, thus unfolding in themselves the consciousness of the Nirvanic plane ; but even here and now it is possible to know something of that " sacred peace which nothing can disturb, and in which the soul grows as does the holy flower upon the still lagoon." That peace can " keep our hearts and minds " (our emotional and mental bodies) " in the knowledge and love of God, and of His Son Christ our Lord."

The heaven is here for which we wait
The life eternal now ;
Who is this Lord of time and fate ?
Thou, brother, sister, thou !

The power, the kingdom are thine own,
Arise, O royal heart;
Press inward past the doubting zone
And prove the God thou art." *

* From "Out of the Silence," by Jas. Rhoades (John Lane, the Bodley Head, Vigo Street, W. 1).

CHAPTER X

THE NICENE CREED

THIS Creed appears only in the Longer Form of our Mass, where a prefatory note describes it as " the Church's ancient presentation of the Christian revelation," thus disclaiming, as it were, any idea that it is necessarily correct or satisfactory in the form in which it has come down to us. Our version differs in two or three words from the Anglican, and reasons for the slight alterations are given in footnotes. The Anglican version is here printed for the reader's convenience.

" I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible ;

" And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of Very God, Begotten, not made, Being of one substance with the Father, By whom all things were made ; Who for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead ; Whose kingdom shall have no end.

" And I believe in the Holy Ghost, the Lord and giver of life, Who proceedeth from the Father and the Son, Who with

the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the life of the world to come. Amen."

Our Liturgy (edition 1924, p. 5) allows us "the widest measure of intellectual liberty" in dealing with Scriptures and Creeds; let us avail ourselves of that liberty to consider the sources of this Creed, and how far its meaning is correct as it stands—taking as a guide our Presiding Bishop's book, "The Christian Creed." The quotations in this chapter are from that book unless otherwise stated.

The Bishop has applied his great abilities as a seer to an investigation into the origin of the Creeds, with illuminating results, of which an epitome is here given.*

The Nicene Creed is almost entirely based upon two earlier documents which had no direct connection with one another, but which have been ingeniously dovetailed together by men who failed to understand the real meaning of either, and took great liberties with both.

The Bishop gives translations of these documents which are here reproduced, labelled for convenience A and B.

Document A. "We believe in God the Father, from whom comes the system—yea, our world and all things therein, whether seen or unseen;

"And in God the Son, most holy, alone-born from His Father before all the æons, not made but emanated, being of the very substance of the Father, true God from the true God, true Light from the true Light, by whom all forms were made; who for us men came down from heaven and entered the dense sea, yet riseth thence again in ever greater glory to a kingdom without end;

"And in God the Holy Ghost, the Lifegiver, emanating

* For this epitome the Bishop is not responsible.

also from the Father, equal with Him and with the Son in glory ; who manifesteth through His Angels ;

" We recognise one brotherhood of holy men as leading to the Greater Brotherhood above, and one initiation for emancipation from the fetters of sin and for escape from the wheel of birth and death into eternal life."

Document B. " Then shall the candidate be bound upon the wooden cross, he shall die, he shall be buried, and shall descend into the underworld ; after the third day he shall be brought back from the dead, and shall be carried up into heaven to be the right hand of Him from Whom he came, having learnt to guide (or rule) the living and the dead."

The document A is precise, clear, and satisfactory. Its second paragraph is a brief statement of the age-long process of human evolution, from the time when God the Son " breathed forth His own divine life into His universe " till that life reascends through the lower kingdoms to the human —thence to rise " in ever greater glory to a kingdom without end."

The World-Teacher, when He came in Palestine, gave His disciples much teaching about that great sweep of evolution, summing it up afterwards in this brief paragraph, intended to be a kind of *memoria technica* to recall it to their minds.

The document B consists of directions for the performance of a ceremony which used to be carried out in ancient Egypt when a candidate was to be initiated as a member of that great Brotherhood which carries out the divine plan of evolution on this earth.

The actual initiation is not carried out on the physical plane at all, but on the emotional or astral ; and for that the candidate was withdrawn (as he still is) from the physical body. But in old Egypt, before leaving the body, he lay down of his own free will " on a huge wooden cross which

was hollowed so as to receive and support the human body. To this his arms were lightly bound, the end of the cord being carefully left loose in order to typify the entirely voluntary nature of the bondage.

"The candidate then passed into a deep trance, or, in other words, he left the physical body, and for the time functioned entirely in the astral. While in this condition his body was borne away into a vault still lower down, beneath the floor of the hall of initiation, and was laid in an immense sarcophagus—a process which, as far as the physical body was concerned, was not at all inaptly symbolised as death and burial. . . .

"Only after three clear days and nights and part of a fourth had passed, was the still entranced candidate . . . raised from the sarcophagus in which he had lain, and borne into the outer air at the eastern side of the pyramid or temple, so that the first rays of the rising sun might fall upon his face and awaken him from his long sleep. . . .

"For three long journeys round our planetary chain and part of a fourth, the monadic essence sinks deeper and ever deeper into the slough of dense matter, and only when in the fourth round the sun arises (when the Lords of the Flame appear upon earth) does that essence rise from the dead, and begin at last to enter upon that mighty sweep of its upward arc which in the end shall set it at the right hand of the Father."

It will be seen that the second paragraph of document A was a brief description of the evolutionary process which was symbolised in the ritual of B. Our Lord made use of the latter to illustrate His teaching on evolution, and apparently gave His disciples the actual wording of the ritual, which was handed down and ultimately utilised by the authors of the Nicene Creed. These altered the future tense of the ritual —"shall be bound upon the wooden cross . . . shall die

. . . shall be buried," etc.—to the past tense—" was crucified . . . suffered, and was buried," etc. ; and dove-tailed B into A, taking other great liberties with the originals in order to turn them into an account of the death, resurrection and ascension of the Christ as described in the Gospels.

Now let us consider the Creed in detail. The first paragraph is taken from document A—slightly altered for the worse. The great change from the original meaning begins in the second paragraph, where " one Lord Jesus Christ " was substituted for " God the Son, most holy." That substitution of the individual Teacher for the Second Person of the Trinity paved the way for all the other changes. This tremendous change was ingeniously effected by changing a few letters, for " in the earliest copies written in Greek which have as yet been clairvoyantly seen by our investigators, the words now rendered as IESOUNCHRISTON, and translated ' Jesus Christ ' appear either as IETRONARISTON which would mean ' the chiefest healer (or deliverer),' or as IERONARISTON, which seems to mean simply ' the most holy one.' "

" And was incarnate by the Holy Ghost of the Virgin Mary." This is not in either A or B. It is a simple assertion of the supposed miraculous birth of Jesus, as narrated in the canonical Gospels. *The Gospel of the Holy Twelve*—in the author's belief, more genuine and correct than the received accounts—says no such thing. On the contrary, it expressly attributes the fatherhood of Jesus, not to the Holy Ghost, but to Joseph. It is interesting and instructive to compare the two accounts.

The *Holy Twelve* (2nd edition, p. 4, v. 6) says : " Then said Mary unto the angel, How shall this be, seeing I know not a man ? And the angel answered and said unto her, The Holy Ghost shall come upon Joseph thy spouse,

and the power of the Highest shall overshadow thee, O Mary; therefore also that holy thing which shall be born of thee shall be called the Christ"; and again (p. 4, v. 9), "the angel Gabriel appeared unto Joseph in a dream and said unto him, Hail, Joseph, thou art highly favoured, for the fatherhood of God is with thee. Blessed art thou among men, and blessed be the fruit of thy loins. And as Joseph thought upon these words he was troubled, and the angel of the Lord said unto him, Fear not, Joseph, . . . for thou hast found favour with God, and behold thou shalt beget a child, and thou shalt call his name Jesu-Maria, for he shall save his people from their sins."

In the received Gospels this has been skilfully turned into the following: "When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost" (Matt. i. 18-20). And in Luke i. 35, the angel is represented as saying to Mary: "The Holy Ghost shall come upon thee" (not, be it noticed, "upon Joseph thy spouse," as in the *Holy Twelve*).

But apart from the authenticity or otherwise of scriptural statements, the idea of a conception by the Holy Ghost would have been well-nigh unthinkable if our minds had not been familiarised with it from childhood by this statement in the Gospels. There are accounts in the classics and in Indian scriptures of children begotten by holy men and by angels; but who ever heard of the Holy Ghost begetting children? Moreover, there was no occasion for any miraculous birth in the present instance—if, as our seers tell us and many

believe, it was not the Great Teacher but His disciple Jesus who was born into this body, which was not taken by his Lord until the baptism in the Jordan, when it was already thirty years old. At any rate, there is no reason to believe that any of the Initiates now living in the world was born in any other wise than as ordinary mortals.

In our own liturgy the wording of the clause we have been considering is changed to "and was incarnate *of* the Holy Ghost *and* the Virgin Mary," which admits at any rate of a reasonable interpretation. For, as we have seen in Chapter VIII., the matter out of which the Second Person builds the forms of all creatures is already instinct with the life of the Third Person, Who begins the work of creation by building the seven planes of matter of which our solar system consists.

This is clearly explained in our Bishop's book. "The name 'virgin' has frequently been applied to the atomic matter of the various planes, because when in this condition it does not of its own motion enter into any sort of combination, and so it remains, as it were, inert and unfruitful. But no sooner is it electrified by the outpouring of the Holy Ghost than it wakens into activity, combines into molecules, and rapidly generates the matter of the lower subplanes" (of each plane) "thus bringing into existence out of the atomic ether what chemists call the elements; and of this matter, thus vivified by that first outpouring, are composed the manifold forms which are ensouled by the monadic essence. . . . The Second Aspect of the Logos, therefore, takes form, not of the 'virgin' matter alone, but of matter which is already instinct and pulsating with the life of the Third, so that both the life and the matter surround Him as a vesture, and thus in very truth He is 'incarnate of the Holy Ghost and the Virgin Mary.'"

"Here again the materialising tendency has introduced a totally different idea by a very trifling alteration—in fact, by

the insertion of a single letter, for in the earliest form the name was not Maria but Maia, meaning simply mother." This word Maia was probably taken direct from the Sanskrit Maya, " which is so often used to express this same illusory veil of matter which the Logos draws round Him in His descent."

" And was made man." These words are not in either document A or B. They seem to be intended to denote some imagined and inexplicable change from God to Man at the time of birth.

" And was crucified also for us under Pontius Pilate. He suffered and was buried."

With the exception of three words, this is taken from the Egyptian ritual by the simple but unwarranted alteration of the future tense to the past. But " under Pontius Pilate " is derived from document A by turning " epi pontou piletou " into " hupo Pontiou Pilatou." Thus, by the ingenious introduction of an " i " into " pontou," and the change of " e " into " a " in " piletou," the original meaning of " on the dense (or condensed) sea " (the astral plane) was turned into " under Pontius Pilate."

That much maligned Roman Governor, who is represented in the Gospels as trying Jesus and allowing Him to be crucified, really never saw Him, if our seers are rightly informed. For they find that the accepted date of the Christian era is a century too late, and that Jesus was really born 105 B.C., when there were as yet no Romans in Palestine.

The crucifixion story is part of an allegory of the perfecting of man, which really forms the main theme of the Gospels, though considerably obscured by the introduction of actual sayings and doings of our Lord. The crucifixion stands for that rapid payment of old karmic debts which usually takes place on the attainment of the Arhat level, before the Fourth Initiation. The latter is represented by

the Resurrection, which, if the candidate has rightly endured his "crucifixion," takes place, as a rule, immediately afterwards.

It is true that Jesus was murdered, but by stoning—the ordinary mode of execution among the Jews. The Gospels themselves say that the crowd twice took up stones to cast at Him; but apparently He made Himself invisible and went away. On a later occasion, however, when they did the same, He saw that He could not help them by staying, and He allowed them to stone the body, which He left at the first stone. It is not by dying that He saves us (from any imaginary "wrath of God") but by living.

He is living now—as He was 2,000 years ago—in a physical body, and has His house and large garden somewhere on the southern slopes of the Himalaya mountains, amid those beautiful and park-like lands (between the heat of the plains and the snow of the heights) where many holy men have their homes.

And near the residence of the World-Teacher is that of His mighty Colleague, the Manu or Ruler of our Fifth or Aryan Race—by no means to be confused with the Lord of the World, Who is far greater than even these mighty Two. The existence of those residences is beautifully stated in a sonnet (one of a set of three) by Mr. Wodehouse, which appeared in the *Theosophical Review*:—

> Ye holy places of the earth, unknown
> Save to the pilgrim bands that wend by night
> Thither their wingless incorporeal flight,
> Hail, and of all dearest and holiest one,
> Sheltered it lies in Asian uplands lone,
> Where that Great Pair, the Lords of Light and Might,
> Bide the next æon and Their cyclic throne.
> O blessed homes of peace, thrice happy they
> Who by pure life and service meet have earned
> The freedom of such hearth; to whom "'tis given

Nightly awhile there to be entertained,
There to find rest, and draw from that dear heaven
Refreshment for the labours of the day."

To return to the story of the death of Jesus, as it is still to be witnessed in the inner worlds (or on higher planes)—after stoning the body, the crowd hung it in contempt on a tree, to which fact St. Peter twice refers in preaching to the Jews saying, " whom ye slew and hanged on a tree " (Acts v. 30 and x. 39).

The crucifixion is narrated in the Gospels just as if it had been an historical fact, and it therefore needed a trial and condemnation to lead up to it in a natural way. These seem to have been taken from the life of an obscure and fanatical preacher who lived about a century after Jesus, and actually was condemned and executed about A.D. 30. The Christian era has evidently been dated from the birth of this man, instead of from that of Jesus.

In our own liturgy the punctuation of the passage we are considering has been altered, making it read : " And was crucified also for us ; under Pontius Pilate He suffered and was buried." This makes the sense correct, if we mentally substitute " the condensed sea " (or astral plane) for " Pontius Pilate."

" And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father."

This is taken (with free alterations) from document B, which says " after the third day he shall be brought back from the dead, and shall be carried up into heaven to be the right hand of Him from Whom he came." The words, " according to the Scriptures," are not in either A or B, and were probably introduced to justify the liberties taken with the original.

To represent God the Son as sitting inactive in some

imagined heaven "on the right hand of the Father," was, indeed, a strange belittling of Him of Whom our Gloria says that His "strength upholdeth and sustaineth all creation," and our Prayer of Consecration (Longer Form), "Who didst in the mystery of Thy boundless love and Thine eternal sacrifice breathe forth Thine own divine life into Thy universe. . . . Omnipotent and all-pervading, by that self-same sacrifice Thou dost continually uphold all creation, resting not by night or day."

Very different are the words of document B, which reads, "to be the right hand of Him from Whom he came." That is precisely what the new Initiate becomes, for he returns to his ordinary life—in, but not of, the world—as a member and co-worker of the Great Brotherhood which acts as the right hand of God for our earth. Of the Higher Ones in that Brotherhood we say in the Prayer of Consecration (Longer Form), "Who live but to do Thy will as perfect channels of Thy wondrous power, to Whom we ever offer heartfelt love and reverence"; and in the Commemoration of the Saints (Longer Form), "Who have been the choice vessels of Thy grace and a shining light unto many generations."

The Masters and Initiates act as the right hand of God, while those whose task it is to work against Them and oppose the Light, are called His left hand, because they too, in a sense, carry out His will. They are His instruments for working out the evil karma of the world. They are permitted to do this because karma is, as the old Greeks called it, ananke or necessity, and must be worked out. As our Lord said, "Needs be that offences come, but woe to that man by whom the offence cometh" (Matt. xviii. 7).

The opponents of the Light are called "brothers of the shadow." They are our brothers, inasmuch as all life, without exception, is divine in essence. Evolution consists

in that life coming gradually, by an age-long process, to know its own divinity. In our Creed (Shorter Form) we affirm our belief that "all His sons shall one day reach His Feet, however far they stray." It is of our brothers of the shadow that St. Paul writes (Ephes. vi. 12): "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

God does, indeed, rule the world, nay, more, His life is in all creatures, the evil as well as the good, for He is immanent as well as transcendent. In all activities it is His power that is the doer. "Shall there be evil in a city, and the Lord hath not done it?" (Amos iii. 6).

But the responsibility rests entirely with those who take it upon themselves to become instruments for working out the evil karma of their fellow-creatures. They do it by their own choice and at their own risk and cost. "None else compels," and they do but transfer the karma to their own account. They will have to endure themselves hereafter suffering such as they now inflict.

"And he shall come again with glory to judge both the quick and the dead."

This is not in either A or B, but is based on the parable of the sheep and the goats (Matt. xxv. 31—46), which describes a future coming of our Lord to divide mankind into two classes. That subject is in no way connected with the Egyptian ritual, but its importation here was probably suggested by the words "having learnt to guide (or rule) the living and the dead."

The passage in St. Matthew is misleading, for it implies that a considerable proportion of mankind will "go away into everlasting punishment." In the light of Theosophy, it is not difficult to see what was the real subject of the parable which reaches us in this strange form. The coming

to which our Lord referred will not be for the purpose of condemning any one, but simply to decide which souls will be ready to profit by the lessons to be given in the later races—the sixth and seventh.

There will be a division on a grand scale at a distant time in the future known as the " critical period " ; but that will not be until the middle of the Fifth Round, and, as we are now only at the middle of the Fourth Round, it is still seven world-periods distant, each of several millions of years. But in the meantime there will be a similar " creaming-off " on a small scale in the course of each world-period and in the Fifth Race. The Christ's hearers were already in that Race, and He was simply urging them to exert themselves so that they might, if possible, be ready to pass the test in a future incarnation, and so to reach human perfection comparatively quickly. However, the greater part of mankind cannot possibly be ready, and that through no fault of their own, for large numbers were still in the animal kingdom during the earlier races on this earth. Nor will they have to endure any particular suffering. They will simply continue their evolution in the earlier races on the next planet of our " chain," the planet Mercury.

" Whose kingdom shall have no end."

This is taken almost verbally from document A which says that the divine life in man will rise " in ever greater glory to a kingdom without end." That kingdom will be one over the lower self or personality, which when Masterhood is reached will have been perfectly controlled and purified. There will also be a kingdom in a more literal sense, for he will be co-worker with *the* King, the Lord of the World.

The last paragraph of the Creed is taken—with alterations for the worse—from the third and fourth paragraphs of document A. The latter does not say that the Holy Ghost

is " the Lord and giver of life," but simply that He is the life-giver—an appropriate name, as it is matter instinct with His life, and not yet built into forms by the Second Person, which circulates in our bodies (much as the blood does in arteries and veins), and gives them life.

" Who spake by the Prophets."

" The Prophets " is an expression used in the Gospels to denote the writings of the Hebrew prophets, and here we have a strange statement attributing those writings (more or less corrupt as we have them) to the Holy Ghost *in propria persona.*

Far other are the stately words of document A—" Who manifesteth through His Angels." That statement is true and instructive, if we take " Angels " in the original Greek sense of Messenger. For the Holy Ghost does indeed manifest through His Messengers—the seven mighty Spirits Who proceed from Himself even as He does from the Father and the Son. These are mentioned in Revelation iv. 5, which says, " and there were seven lamps of fire burning before the throne, which are the seven Spirits of God."

The Third Person does not Himself and directly manifest or create the globes of our solar system. That is the work of the seven Who come forth or emanate from Him. Those Great Beings—only less exalted than He from Whom They proceed—are known in Theosophical literature as " Rulers of Chains " of worlds, or " Planetary Logoi." The former is perhaps the better name, as there is no risk of its confusing them in the student's mind with the Logos of the whole system ; but " Planetary Logoi " does convey the fact that each of the seven creates and rules His own chain of worlds, and thus plays for it the same part as the Logos for His system.

These are the Heads of the seven great Rays or lines of evolution, on one or other of which stands every individual

life in the system, no matter to what kingdom of nature—human, sub-human or super-human—it may for the time belong.

The seven Rays are equal, though different in their qualities and lines of work ; and those qualities and powers all come to them from and through the Holy Ghost, from Whom the heads of the Rays proceed. "Thou in Thy sevenfold gifts art known," says that great hymn known as the "Veni Creator," which is recited or sung in all three ordination services for the Christian ministry, those for Bishop, Priest and Deacon.

There are seven "chains" of worlds in the solar system, each consisting of seven globes, so that there are in all forty-nine globes, though the great majority of these are of matter higher or subtler than the physical, and are therefore invisible to our eyes.

"And I believe one Catholick and Apostolick Church."

How completely all through have the framers of this Creed missed the deeper and more important meaning ! In this instance they have done more, for they have made the faithful use words implying not only that they are to believe their Church implicitly without venturing to exercise reason or conscience, but also that the church to which the worshipper belongs is the only true Catholic and Apostolic one in existence.

The original document said : "We recognise one brotherhood of holy men as leading to the Greater Brotherhood above." This was true and instructive ; for there were in the early Church an "Inner Court" and an "Outer Court." In the former were Initiates and their pupils who were preparing themselves for Initiation. These obeyed our Lord's holy teaching, and were really a brotherhood of holy men, leading to the Greater Brotherhood. The Outer Court consisted of Church members who had not yet given

up flesh eating and strong drink. This comes out clearly in *The Gospel of the Holy Twelve* (Chapter XC., v. 8) for the Christ was asked " if there come to us any that eat flesh and drink strong drink, shall we receive them ? And Jesus said unto him, Let such abide in the outer court, till they have cleansed themselves from these grosser evils ; for till they perceive and repent of these, they are not fit to receive the higher mysteries."

The members of our own church are not asked to accept any belief without examination, and we neither claim for ourselves nor attribute to any particular body of men the exclusive title of the " one Catholic and Apostolic Church." And yet there is a sense in which we can all heartily express our belief in the existence of such a Church ; and that sense is clearly expressed in the prayer in the Longer Form which says : " We who are very members incorporate in the mystical body of Thy Son, *which is the blessed company of all faithful people.*" The word Catholic, according to its derivation, means simply universal, and the real Catholic and Apostolic Church consists of all the people in the world, to whatever religion they may belong, or even to none, who are doing their best to lead a life of love towards all creatures. Such people are truly apostles, for an apostolos in Greek is one sent forth (from apo, stello) to spread the Light, and there is no surer way of doing that than trying to lead a holy life. Of such the old Egyptians would have said : " Osiris in them is calling to Osiris in their fellows " ; and the Christian Scriptures say : " The path of the just is as the shining light, that shineth more and more unto the perfect day " (Prov. iv. 18).

" I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the life of the world to come. Amen."

This is almost a travesty of the true and stately words of

document A: "We recognise . . . one initiation for emancipation from the fetters of sin, and for escape from the wheel of birth and death into eternal life." This is simple and straightforward enough. "Fetters" is the technical term in the mysteries for those weaknesses and defects in human nature which will have to be gradually and completely cast off before we can attain to that true life of the Spirit which is called eternal, because there is no possibility of ever falling away from it. A full description of the fetters, with their Eastern names and the stages at which they must be overcome, is given in the chapter on "The Path Proper" in Bishop Leadbeater's book "Invisible Helpers."

To speak of baptism as remitting sins is misleading. There is no such thing as remission of sins, if by that is meant "forgiveness of sins"—letting us off the suffering which inevitably follows every breach of the holy law of love. Nor does baptism enable us to sin no more, though it is intended to be, and is, a help in our efforts to resist temptation. In every soul returning to birth are the seeds both of good and evil, and both will in course of time blossom into activity through the influence of surroundings; but it is a great help if the good can be brought into action first, and that is just what baptism is intended to effect.

There is no mention in the original of any "Resurrection of the dead." For those who know nothing of reincarnation, the words can only suggest some imagined "rising again" of dead bodies; but we can take them as referring to a resurrection not *of the body*, but *in a body*, that is, reincarnation. Or we can take them in a spiritual sense as referring to that resurrection from sin and death which takes place at the fourth Initiation, and is symbolised in the Gospel allegory as a bodily resurrection.

"The life of the world to come" is a poor substitute for

the original wording—" eternal life." The former suggests only the life after death, but if we mentally substitute " age " for " world," we can take the expression as an assurance of the soul's immortality.

We have now seen how the Creed, as it has come down to us, was built up, and how far it is satisfactory. Great is the force of tradition, and many would rather accept a thing to which they are accustomed than try to understand or correct it ; but the time will surely come when the shortcomings of this Creed will be so generally recognised that the Church will decide to substitute for it the Creed which our Lord gave to His disciples—document A, or a better version if one can be made.

In the meantime, readers who agree with the views expressed in this chapter will have lost nothing by knowing that the Creed can be understood in a far deeper sense than is generally supposed ; and they can still join heartily in its recitation by adopting mentally their own interpretation. The following suggestions are offered as a possible help in doing so.

At the words " one Lord Jesus Christ " to think of the Second Person of the Trinity.

To take the words " was incarnate of the Holy Ghost and the Virgin Mary, and was made man," as referring to the passage of the divine life through the animal and human kingdoms.

" Pontius Pilate " is, of course, " Pontos Piletos," or the condensed sea—the astral plane.

" He suffered and was buried " may be taken to signify the further descent of the life to the physical plane, where to our eyes it is, as it were, " dead and buried."

" He rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father."

For this our own liturgy provides the appropriate thought,

in the prayer after the consecration (Longer Form), namely, " His mighty resurrection, and His triumphant ascension," meaning, apparently, the glorious resurrection of the divine life in man at the fourth or Arhat Initiation, and its later entry at the fifth Initiation into eternal life and the peace which passes all understanding.

" And He shall come again with glory to judge both the quick and the dead ; Whose kingdom shall have no end."

This can be taken as referring to a later coming of our Lord to decide which of the great human family can with advantage continue to incarnate on this earth in the sixth and seventh Races, and which had better incarnate instead in the earlier races on Mercury.

" Who spake by the Prophets."

For this we can mentally substitute the words of document A—" Who manifesteth through His Angels "—the seven mighty Spirits that stand before the throne.

" One holy catholic and apostolic Church " means " the blessed company of all faithful people."

" The one Baptism for the remission of sins " is the Way of Initiation.

" The resurrection of the dead " is our gradual awakening to the true life of the Spirit as we strive towards Initiation, or it can be taken as the mighty resurrection which we celebrate yearly at Easter, and which awaits us at the Fourth Initiation.

" The life of the world to come " is the life of the coming age. The same substitution of " age " for " world " has to be made in the familiar doxology if we would understand it, for the world in which we live is certainly not " without end." Every created thing has a beginning, a middle and an end. A similar substitution has also to be made in the ending of a beautiful collect (from the Anglican prayer-book) which occurs in our service of Vespers—" granting us in

this world knowledge of Thy truth, and in the *world* to come life everlasting." It is evident that we shall not attain to life everlasting simply by "shuffling off this mortal coil," though we may confidently hope to do so in the course of the coming age.

THE END

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